

CALVINIST-CONTACT

CHRISTIAN WEEKLY



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VARIA

ONRUST IN HONG KONG

Van 10—13 mei hebben zich opstootjes voorgedaan op het schiereiland van Hong Kong, Kowloon, waar fabrieksarbeiders van een kunstbloemenfabriek in botsing kwamen met de politie. De rust is nu weergekeerd, maar de Britse autoriteiten vragen zich af wat hieruit nog kan voortkomen, aangezien uit de communistische dagbladen in Hong Kong duidelijk blijkt dat Peking slecht over de onderdrukking van deze opstand te spreken is en zelfs dreigt om represaille-maatregelen te nemen.

Hong Kong, dat enkele mijlen van de Kwantung-kust van het zuiden van China ligt, werd in 1860 een Britse kolonie. Met onderbreking van de Japanse overheersing (1941—'45) bleef het onder toezicht van Engeland. Het rotsachtige eiland werd vroeger bewoond door Chinezen die hier voornamelijk de visserij uitoefenden. Vóór de eerste opium-oorlog (1839—'42) bood het eiland een schuilplaats voor de handelaars in verdovende middelen. Later werd het meerdere malen een toevluchtsoord voor Chinezen die uit hun vaderland vluchtten. In 1911 vluchtten zij omdat het er naar uitzag dat China een republiek zou worden; in 1937 kwam er een nieuwe stroom Chinezen naar Hong Kong die vluchtte voor de opdringende Japanen en in 1948—'50 zocht men een schuilplaats voor het communistische bewind.

Hong Kong is dan ook overvol. In het gebied (6 vierkante mijl) waar de opstand uitbrak wonen meer dan 1 miljoen mensen; een vierde van het totale aantal inwoners. Op het eiland zijn 20.000 personen van 14—20 jaar die geen school bezoeken of geen werk hebben. De fabrieken zijn veelal nog gebaseerd op 19de eeuwse kapitalistische ideeën, zodat de communistisch-beïnvloede vakverenigingen gemakkelijk ingang vinden onder de jeugd, die weinig weet van de voorbijgane jaren. Zij zijn het die de spreken van Mao gretig indrinken. China stoot dit vuurtje op, want Hong Kong is een van de belangrijkste wereldhavens, waar Peking jaarlijks zo'n \$400 miljoen omzet.

China zou graag in het bezit komen van deze haven. Temeer daar de Amerikaanse vloot op weg naar Vietnam regelmatig Hong Kong aandoet. Dit is natuurlijk een doorn in het oog van de Chinese communisten. Bovendien is men zeer geïnteresseerd over het feit dat Hong Kong nog steeds een Britse kolonie is. China heeft de Aziatische landen beloofd dat het de overheersers en de Amerikaanse imperialisten zou wegvagen. Vandaar dat in de Portugese kolonie Macao, 35 mijl ten Westen van Hong Kong, in december en januari eveneens opstanden zijn uitgebroken.

Inderaad zullen de landen, die vandaag nog koloniën hebben zich over deze zaak moeten bezinnen. De koloniën kunnen aanleiding geven tot onnodige onlusten. Het is niet de manier om Azië te winnen en nog minder om zich tegen het communisme te beschermen. Men zal een betere oplossing moeten zoeken.

☆

MOEDGEVENDE CIJFERS IN DE AUTO-INDUSTRIE TE DETROIT

Sinds april 1966 liep de verkoop van nieuwe auto's bij de vier grote autofabrieken in Detroit, General Motors, Ford, American Motors en Chrysler gestadig achteruit. Vele arbeiders moesten naar huis worden gestuurd. In het begin van het nieuwe jaar was men dan ook allesbehalve optimistisch gestemd. Zou dit het einde zijn van de welvaart en het begin van een economische crisis? Men had al zo vaak gezegd: de hoogconjunctuur kan niet altijd doorgaan.

De eerste drie maanden van 1967 waren verre van bemoedigend voor de auto-industrie. De verkoop van nieuwe auto's daalde met 20%. Het netto inkomen van Ford daalde van \$210 miljoen in de eerste drie maanden van 1966 tot \$120 miljoen in dezelfde periode van 1967. American Motors' verlies was gedurende deze periode \$21.6 miljoen, de minst winstgevendste periode in de geschiedenis van haar bestaan. General Motors en Chrysler berichtten dat zij respectievelijk 34% en 71% minder auto's verkochten. Men rekende er dan in het geheel niet op dat, evenals in 1966, in 1967 8.5 miljoen nieuwe auto's, waarbij de buitenlandse wagens zijn inbegrepen, de Amerikaanse wegen zouden 'bevolken'.

De laatste dagen van april nam de verkoop van auto's echter plotseling toe. Er werden toen zelfs meer auto's verkocht dan gedurende dezelfde periode in 1966. Het aantal liep op tot 465,587 tegen 456,872 in 1966. Dat was dus een vermeerdering van ongeveer 2%. Dit is zeker merkwaardig, wanneer men in rekening neemt dat gedurende de eerste drie maanden van 1967 20% minder auto's werden verkocht. Hierdoor verkochten de vier autofabrieken de eerste drie maanden 17% minder dan gedurende deze maanden in 1966 (2,660,000 in 1966 tegen 2,208,987 in 1967). Indien de verkoop van de laatste weken in april zal aanhouden, dan verwacht men dat 1967 toch nog een goed jaar zal worden voor de auto-industrie.

Het is echter mogelijk dat de auto's in de Verenigde Staten duurder zullen worden, wat de verkoop veelal niet ten goede komt. Toch is het opmerkelijk dat er veel vraag is naar grotere en duurdere auto's. In het afgelopen jaar zijn er vooral veel minder kleinere wagens verkocht. Dit kan natuurlijk het gevolg zijn van dat men zich bezuinigde op de aanschaf van een tweede auto. Daarentegen is de verkoop van de Rambler toegenomen nadat de auto voor \$200 minder wordt verkocht.

Aangezien de auto-industrie tot op zekere hoogte de barometer van de economische toestand is, zijn de cijfers van de laatste weken van april bemoedigend. Toch zullen we de dag niet prijzen voordat de avond gevallen is.

☆

GRAANOOGST IN V.S.

De laatste jaren liet de graanoogst, vanwege de droogte, nogal wat te wensen over. De Amerikaanse voorraadschuur raakte langzamerhand leeg, terwijl landen zoals China, Rusland en India een tekort aan graan hadden. Het Amerikaanse departement van landbouw heeft daarom in de herfst de boeren verzocht om op 59.3 miljoen acres graan te verbouwen. Door de gunstige weersomstandigheden in de maand april in de staat Oklahoma, waar de graanoogst toenam met 19 miljoen 'bushels', staat het er met de opbrengst van de winteroogst goed voor. Op 1 mei verwachtte men een opbrengst van 1,195 biljoen 'bushels' tegen 1,173 biljoen 'bushels' bij een vorige record oogst.

Men verwacht dat deze oogst de prijzen zal beïnvloeden, aangezien de graanvoorraad van de wereld is toegenomen en daardoor de concurrentie eveneens zal toenemen.

Over de totale oogst van 1967 kan men nog geen voorspellingen doen. De laatste weken heeft het regenachtige weer de boeren opgehouden om op het land te werken, zodat velen van hen reeds twee weken in hun werk ten achter zijn.

HET VADERLAND

DER VRIJHEID AAN DE

OUDE WERELDZEE

Ieder ontwikkeld persoon is enigszins in contact met de oude Griekse beschaving, zelfs al weet hij het niet. Hoeveel voetbalclubs heten Hercules naar een Griekse figuur uit de godenleer. Graag spreken wij over een Marathon-race. Wie Venus was weet iedereen en tal van zaken heten naar Apollo. Wie zijn Bijbel kent, weet ook, dat de zendingsreizen van Paulus zich gericht hebben tot een Grieks-Helleense wereld. En bij het voortgezet onderwijs leren de leerlingen meeleven met de heldenstrijd van het kleine hoopje Grieken tegen de overweldigende overmacht der Perzen.

Die verering van de Grieken bleef behouden, ook toen de Turken enkele eeuwen lang hen onder een wreed bestuur hielden. En toen tussen 1820 en 1830 de Grieken hun vrijheid bevochten, daarbij gesteund door Rusland en de westerse mogendheden, werd er voor de Grieken ook in Nederland een hulpfonds opgericht. Voorzitter was de bekende Hogendorp.

Boven alles wordt nog altijd de Griekse wijsheid bewonderd, waarover Paulus al spreekt in zijn eerste brief aan de gemeente van Corinthe (hoofdstuk 1 vers 22). En tot die Griekse wijsheid behoorde ook de drang naar vrijheid, de liefde voor de democratie.

Slechts weinigen zullen echter weten, dat de tweede zoon van Koning Willem I, namelijk prins Frederik genoemd is om koning der Grieken te worden, toen de Grieken hun zelfstandigheid op de Turken hadden bevochten.

Buitenlands Overzicht
door
Prof. Mr. L. W. G. Scholten

Nu moeten wij met het wijzen op de liefde tot vrijheid bij de Grieken wat oppassen. Men moet hun democratie zeker niet gelijkstellen met onze opvattingen over een volksregering. Bovendien hebben enkele eeuwen van onderdrukking bij het huidige Griekse volk het volkskarakter veranderd en niet in gunstige zin.

Tenslotte vergeten wij wel eens, dat onze democratische regeervorm met een parlementair stelsel zeker niet geschikt is voor alle volken en voor alle tijden. Want dit stelsel is alleen maar geschikt voor volken met hoge beschaving en met een goed ontwikkeld politiek instinct. Verder is het volstrekt noodzakelijk, dat er ondanks staatkundige verschillen toch in het gehele volk een soort gemeenschap-

polijke maatstaf is, die men aanlegt bij de beoordeling van bepaalde vragen. Eerst bestaat de kans, dat een volk via de democratie de hoogste trap van medewerking aan het staatsbestuur kan bereiken.

Dit alles moeten wij in het oog houden bij onze beoordeling van het huidige gebeuren in Griekenland, waar door een groep van militairen, gesteund door enkele burgers, de wettig gekozen regering werd weggevaagd, wat wel niet gepaard is gegaan met bloedvergieten, maar wel met vrijheidsberoving op grote schaal. Bovendien speelt een rol, dat in de honderd dertig jaar van het bestaan van het koninkrijk Griekenland, de ene staatsgreep spoedig achterhaald werd door een andere. Na de eerste wereldoorlog was Griekenland nu eens een republiek, dan weer een monarchie. Soms was een eerzuchtige politicus aan het bewind, als Venizelos en Metaxas, dan poogde de koning, die afkomstig was uit het Deense koningshuis, invloed uit te oefenen op de gang van zaken. En voegt men daar bij de uitlopers van de oude strijd tegen de Turken in Klein-Azië en de herinnering aan de tijd dat geheel het oostelijk bekken van de Middellandse Zee door Griekse schepen werd doorkruist en dat tot in Spanje toe Griekenland koloniën, volksplantingen had gesticht, dan begrijpt men enigszins de verbetenheid waarmee gestreden is voor het bezit van Cyprus.

Daar komt nog iets bij. Na de tweede wereldoorlog, de val van Italië en het Derde Rijk, was Griekenland aan grote politieke tegenstellingen overgeleverd. Eerst dreigde het aan het communisme ten prooi te vallen. Joego-Slavië, Boelgarije en Albanië waren reeds

communistisch, waarbij men moet bedenken, dat het kleine Albanië meer sympathie had voor Peking dan voor Moskou. Indien nu Griekenland ook onder invloed van de Sovjet kwam, zou geheel het Midden Oosten met zijn rijke petroleumbronnen in handen van het communisme zijn gekomen. Vandaar dat de Verenigde Staten altijd een sterke vloot in de Middellandse Zee hebben, om eventueel terstond te kunnen ingrijpen.

Bovendien is het koningshuis in de eeuw van zijn bestaan nooit erg nationaal geweest. Het is nog altijd een vreemd lichaam in het staatsbestel. Vandaar dat het zo onjuist is een vergelijking te trekken met de Scandinavische, de Britse, de Belgische en de Nederlandse monarchie. Alleen heeft zeer terecht de woordvoerder van de Antirevolutionairen bij de behandeling van de Griekse kwestie in het Nederlandse parlement, Mr. Geelkerken, er op gewezen, dat de koning zulk een matigende invloed heeft gehad bij het revolutionaire gebeuren. Men moet ook bedenken, dat het leger lange jaren een factor van eenheid is geweest. Nu schijnt een gedeelte van het leger min of meer onder invloed te zijn gekomen van het communisme. En zo is het verklaarbaar, dat het anti-communistische gedeelte van het leger de macht aan zich heeft getrokken, al is zulks natuurlijk niet te verdedigen.

In hoeverre hier westerse invloeden hebben meegewerkt is niet vast te stellen. Vast staat thans wel, dat de Koning tegenover het communisme staat, maar dat hij de gevolge methode van een staatsgreep niet kan goed keuren. Ook is het zeker, dat de huidige regeervorm niet beantwoordt aan de westerse opvattingen van democratie.

Men kan zich niet zonder reden afvragen, of een eventueel referendum of wel algemene verkiezingen, wel geheel regelmatig zullen plaats vinden.

Maar tegenover al het rumoer, dat men in verschillende landen over de machtsverdracht in Athene maakt, moet toch ook niet uit het oog verloren worden, dat men veel minder of helemaal geen bezwaar heeft gemaakt, toen bijvoorbeeld de bondgenoot uit de Verenigde Naties Rusland het bewind van Chroestjow deed vervangen door dat van de huidige machthebbers, een overgang, die ook niet erg regelmatig heeft plaats gevonden en minstens even grote afwijkingen van de westerse democratische methoden heeft opgeroepen.

In dit nummer

Een bijzondere gewone kerkdienst

Het Koninklijk Paar kerkte op Pinksterzondagmorgen in de Chr. Ref. Church van Montreal.

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Prinses Beatrix met haar zoon prins Willem-Alexander

ECHTE HULP

Er sterven per jaar drie miljoen kinderen tengevolge van ondervoeding. Dat moet men zich eens even indenken. Dagelijks gebruiken wij drie maaltijden. De één moge het wat ruimer hebben dan de ander, maar wij leven in welstand. Wij weten niet wat ondervoeding is. De gemiddelde Canadees of Noord-Amerikaan loopt er welgevoerd bij. Maar per jaar sterven er toch drie miljoen kinderen aan ondervoeding. Dit betekent niet dat er drie miljoen kinderen ondervoed zijn. Dat zijn er veel meer. Kinderen, die graag tevreden zouden zijn met hetgeen wij wegdoen. Men moet het zich maar eens goed indenken.

Daar had Malthus het antwoord voor. Zijn conclusie was, dat de macht der voortplanting oneindig veel groter is dan de macht om aan de aarde voedsel te ontfangen. En zijn advies was dan ook, dat de bevolking moest worden beperkt.

Principieel moesten wij van Malthus niet veel hebben en zijn gronden voor een bevolkingsregeling wezen wij af. Wij voelden er aan: dit was een ongelovige aanpak, dat ons antwoord nimmer wezen op het geweldig probleem van voedselvoorziening.

Maar met het probleem bleven wij zitten. De vraag bleef zich opdringen in hoeverre er voldoende voedsel geproduceerd kon worden om de snel aanwassende bevolking van voedsel te voorzien. En het probleem blijft zich opdringen: helpen in het ontfangen aan de aan-per jaar drie miljoen kinderen dood vanwege ondervoeding.

KENNEDY ROUND

Wat er in de afgelopen weken in Genève heeft plaats gevonden, mag niet aan onze aandacht ontsnappen. Vier-en-vijftig landen hebben daar een overeenkomst gesloten om de tariefmuren voor vele goederen te verlagen, waardoor het hun gemakkelijker wordt in en uit te voeren. De onderhandelings, die begonnen zijn op initiatief van wijlen President Kennedy, hebben vier jaar geduurd en zijn thans tot een succesvol einde gekomen. Helaas heeft wijlen President Kennedy zelf niet kunnen meemaken, tot welk punt zijn initiatief heeft geleid. Maar de conclusie van de Genève-overeenkomst zal in de geschiedenis geboektstaaf worden als een ernstige poging tot het vrijmaken van de wereldhandel.

Daar zal Canada zonder twiifel voordeel uit trekken. Voor een grote reeks van goederen zullen nu nog gesloten markten opengaan. In het bijzonder zal de Canadese tarwe beter kunnen worden uit-

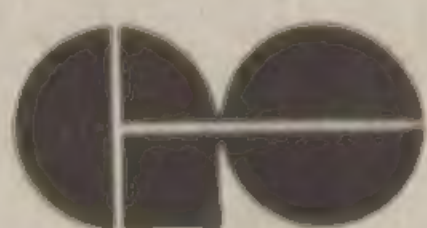
gevoerd. In vrijwel alle lagen van de bevolking zal de kunstige uitwerking van de Kennedy Round voelbaar zijn.

Afgezien echter van nationaal belang, opent deze overeenkomst een waardevolle mogelijkheid tot verdere leniging van de wereld-honger. Er zullen nu 13,5 metrieke tons graan beschikbaar komen, hetgeen iets minder is dan 500 miljoen bushels, over een drie-jarige periode. Hiervan zal Canada 11 procent leveren. Niet zozeer om het zakelijke element, dat hierin ligt, is het een eer voor Canada in zulk een grote mate te mogen bijdragen voor de voorziening van voedsel voor een steeds groter wordende wereldbevolking.

De Kennedy Round onderhandelingen zijn maar niet iets dat zich ergens in de hogere politiek heeft afgespeeld. De uitwerking ervan gaat een ieder aan. Wij kunnen er allen de vruchten van plukken als wij bereid zijn allen ons aandeel er in bij te dragen.

REIS NU

De Forensen treindienst van de Ontario Regering — de meest moderne in Noord-Amerika — is thans in werking gesteld. Treinen van Pickering in het Oosten en Hamilton in het Westen snellen de gehele dag en 's avonds langs de oever van het meer naar Toronto. Laat Uw auto thuis of op het stationsparkeerterrein en reis met "GO" naar het werk en terug naar huis.



GOVERNMENT OF ONTARIO TRANSIT

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Fraser Valley Christian High School

On Tuesday, May 16 at 8 P.M. in North Surrey, B.C., a long awaited ceremony took place. For everyone who had shown an interest in and given support to the establishment of a Christian high school in British Columbia's Lower Mainland, it had a special significance. This was the day that all the dreams and plans of the Association for Christian High Schools in British Columbia became a reality. The association's goals had now been reached.

A ground-breaking ceremony was planned at the association's new site which is located at 15353 - 92nd Avenue in North Surrey. The chairman of the high school's Board of Directors, the Rev. Alvin H. Venema, of Richmond, B.C., presided at this historical occasion.

The association has purchased a seven acre plot for its new high school. Preliminary planning has been completed and construction will begin in earnest following the ground-breaking program.

The association's Board of Directors is acting as its own contractor under the guidance of its

building committee. Mr. John Camfferman of Haney, B.C. was appointed as building superintendent. A free-labour force has been organized to provide the special skills needed in building the new high school. To the chairman of the building committee, Mr. Henry Venema of Richmond, B.C., was given the task of organizing and supervising the entire project. The building is to be ready for occupancy by September, 1967.

The projected enrollment figures show that an approximate number of 150 students will be enrolled in grades 8 through 11 for the next school year (1967-68). Fraser Valley Christian High School's final academic goal will be reached in September, 1968 when grade 12 is added. This will complete both the junior and senior secondary grade levels.

The association's Board of Directors has worked long and hard to make this project possible. They are aware, however, that the glory is the Lord's who has again proved Himself to be a faithful, covenant God.

Hamilton High performed good drama

A MAN CALLED PETER

The Drama Club of the Hamilton Christian High School faced not an easy task when they performed the play "A Man Called Peter". During the years this drama club has built up a reputation in different performances. The audiences they draw expect something when they are invited to come. Not only do the players change every year, but most of the time they are directed by different men also.

And so with some tension we went down to the Southmount Auditorium to view "A Man Called Peter". What could we expect? After all, during the last few years we had been rather spoiled by this Drama club. The book with the same title is well known, but how could it be performed in a play?

We have seen it and we have

enjoyed it from the beginning to the end. The players have given us the best they could. The props, the lighting and the sound were perfect. True, one player may have been a little better than another, but on the whole we have witnessed a play, which has made a deep impression upon us and we assume, on the entire audience.

Peter Marshall, as is known, came as an immigrant to the United States from Scotland. He came as an industry labourer, not as a minister. Soon after his arrival, however, he became a preacher, but not a traditional one. He was full of zeal in the service of his Master and he tried to make parishioners live their faith. His biggest struggle was with tradition in his church. In particular his work with the young members of his church, his efforts to understand them in their difficulties and to help them, did not find favour with the older generation. Friction arose and a breach in the unity of his church ever threatened. Of course, this gave rise to questions in Peter Marshall's own mind. Was he right after all? Had he taken the right course?

To increase the difficulties his faithful wife, Catharine, became sick with tuberculosis. What does God want to tell him this time? He cannot see how he can fulfill his task without the help of his loving wife. Yet, he holds on to Jesus Whom he wants to serve

Aankondiging van een nieuwe genezende stof: Slinkt Aambeien

Exclusieve genezende stof heeft bewezen dat het aambeien slinkt en beschadigd weefsel heelt.

Een vermaard onderzoeksinstituut heeft een unieke genezende stof ontdekt met de eigenschap om aambeien pijnloos te doen slinken. Het verlicht het jeuken en ongemak in minuten en versnelt het genezen van het beschadigde en ontstoken weefsel.

In geval op geval, terwijl het zachtjes de pijn verlicht, vond fel-telijke vermindering (slinking) plaats.

Het meest belangrijke van alles — de resultaten waren zo grondig dat deze verbetering over een periode van vele maanden bleef gehandhaafd.

Dit werd bereikt met een nieuwe genezende stof (Bio-Dyne) dat snel beschadigde cellen helpt genezen en de groei van nieuw weefsel bevordert.

Thans wordt Bio-Dyne aangeboden in zelf en setpil vorm genaamd Preparation H. Vraag er naar bij alle apotheken. Voldoening of U krijgt Uw geld terug.

(Adv.)

NAAR NEDERLAND!!

Wij verzorgen Uw passage voor BOOT of Vliegtuig. Ook voor Uw familie overkomend uit Nederland. Indien gewenst wordt nu ook Uw bootreis gefinancierd met "PAY LATER PLAN". Alle inlichtingen:

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with all the devotion that is in his heart. It is finally the faith in God that puts him back on his feet and at the same time restored Catharine's health.

A new blow came when one of the young people of the church, one who worked closely together with Dr. Marshall, stole. The victim, Senator James Knox Polk, blamed Dr. Marshall for giving the young people too much freedom, and was determined to inform the police about the incident. In the meantime another teenager, Susan Grant, came to the Marshall home because she could no longer live at her own home, where the situation was unbearable. The marriage of her father and mother was a complete failure. Another young man was so inspired by one of Dr. Marshall's sermons that he made a mural in the church building about Jesus and the apostles. His aunt, one of the older generation, Judith Bickle by name, was so upset about it that she destroyed the painting by smearing paint over the complete wall. You see, the one incident after the other built up a tension, which humanly speaking was almost unbearable. And to top it off, Dr. Marshall himself was stricken with a heart ailment. Yet his faith in his mission, his loyalty to his Sender, was victorious, even though it required everything in him. This tension, this struggle in faith, was played exceptionally well. The players must have felt something of what went on in the mind of Dr. Marshall land his wife, to perform it the way they did. We want to thank them for it. It was impressive.

When in the last act things turned out well, when the sisters Bickle came to inform Dr. Marshall about their change of mind, when Mr. and Mrs. Grant (Susan's parents) announced their reunion, and finally when Senator Polk came to tell Dr. Marshall that he would nominate him for Chaplain at the U.S. Senate, then it was not just a happy ending. True, everything came out right, but does not faith in God straighten things out? Are we really convinced that if we believe in God much, very much can be accomplished? When Dr. Marshall finally decided to accept the nomination, the only impulse for his decision was that being chaplain he could serve the Lord even better. His faith in his God did not fail.

The directors of the play, the teachers Mr. T. Brelford and Mr. A. Joosse must have found a deep satisfaction in this performance. Their students did very well and the presentation of this play has

added to the reputation of the Drama Club of Hamilton High.

It is difficult to say who of the players were outstanding. They all did a tremendous job. If we make a few exceptions then we would mention Richard Tigchelaar and Nelly Van Wyngaarden, who played Dr. Peter and Catharine Marshall, and also Joyce Los and Helen VanderWal, as Judith and Jesse Bickle. These four were outstanding, but again, the whole cast has given us an evening of great joy and deep satisfaction.

The evening was opened with prayer. Rev. Buskes once remarked that we have made it a custom to close all our meetings with prayer. With a variation on the bible text "Pray without ceasing" he said that sometimes we may change this into "Cease without praying". This might be true in many occasions. But we were a little disappointed that there was no close to this evening. We are sure that the audience had enjoyed the performance and that they were thankful to God for the portraying of such a dedicated life. It would have been proper if an opportunity was given to thank God unitedly for what He had given us, both young and old.

D. Farenhorst

CONCERT

in commemoration of the 10th Anniversary of the Can. Ref. Choir "Soli Deo Gloria" BURLINGTON.

Conductor: Menno DeGroot. With the co-operation of the CHILDREN'S CHOIR.

May 31st, 1967

8.00 p.m., D.V.

Auditorium Central High School, Brant St., Burlington.

CHRISTIAN CONTACT CLUB WEEKEND CAMP

FOR YOUNG ADULTS to be held at Camp Pinecrest

June 9, 10 and 11

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THE "NEW" MORALITY

by Dr. S. WOULDSTRA

A number of years ago an article entitled "Pre-marital sex can be O.K." appeared in the student paper of Carleton University in Ottawa, Ont. It was written by one of the chaplains serving that educational institution. This piece, as might be expected from its controversial nature, stirred up much conversation and dispute. Even the local press and the churches in the capital city got involved in the row over the article with its eye-catching title.

The essential thrust of this article was that pre-marital sexual relations should not be condemned as being *always* improper. The United Church chaplain who wrote it defended the view that there can be situations in which pre-marital intercourse is entirely permissible. Such a situation would exist if a couple's engaging in such practice would be truly beneficial to both partners and they would not in any way harm others by their deed. This is putting it somewhat bluntly, but it reproduces the gist of the chaplain's argument.

How could a writer, an ordained minister of the gospel, give this sort of guidance to students? He knew of the existence of the seventh commandment. He was also well aware that the moral consciousness of many people would not condone his stand. He was not incredibly naive either in the matter of the easily-inflamed passions of young people when they are together in a secluded spot. Then why give this type of leadership? The answer to this question is simple. The views of this minister were inspired by what has come to be labeled as the New Morality.

BASIC TENETS

The term New Morality goes back a number of years. In 1952 pope Pius xii warned against "existential" or "situational" ethics. Four years later, on February 2, 1956, this type of ethics was styled the New Morality by the Supreme Sacred Congregation of the Holy Office, Joseph Fletcher, *Situation Ethics*, p. 34).

The approach to ethics designated by the term Now Morality has been propagated by such men as Bishop John A. T. Robinson and Joseph Fletcher. The sixth chapter of Bishop Robinson's best seller *Honest to God* bears the title "The New Morality." His *Christian Morals Today* is a more extensive presentation of this subject. Professor Fletcher's *Situation Ethics* (Philadelphia: Westminster Press, 1966) is a systematic and thorough exposition of the New Morality "system."

A basic viewpoint of the advocates of this "new" approach to morality is that there are no absolute laws or principles which determine whether a certain act is right or wrong. Apart from the duty to love one's neighbors there are no God-given absolutes. Consequently one may not say that such things as murder, adultery,

robbery, denying one's faith, are always and invariably wrong. For determining the moral and immoral character of such acts there are no laws to which one can conveniently turn and find the answer with infallible certainty. There are no deeds which are inherently, as such, good or bad.

According to the New Moralists the goodness or badness of an act cannot be determined apart from the situation in which and the purpose for which it was performed. There are no acts which are always wrong. "The new morality, situation ethics, declares that anything and everything is right or wrong, according to the situation" (*Situation Ethics*, p. 124). The situationist refuses to acknowledge the existence of binding rules by which he is to be guided in his behavior.

Only one fundamental guide line is acknowledged by the New Moralists. This one principle is called *agape* which means love. Not just any kind of love, however. It stands for self-giving, self-sacrificial love. Employing this ideal of love as his fundamental and only guide, the situationist maintains that a deed is good if it was the most loving thing to do under the circumstances. Fletcher writes: "Nothing is worth

anything in and of itself. It gains or acquires its value only because it happens to help persons" (p. 59)).

The situationist will never ask the question: "Is this thing, divorce, gambling, lying, etc., right or wrong, good or bad?" Instead he asks: "Does it genuinely help the other or others, and is it the most loving thing to do under the circumstances?" Views such as that one should tell the truth, that one should respect life, are at most maxims for the situationist. "For the situationist there are no rules—none at all" (*Situation Ethics*, p. 55). The only normative ideal he accepts is the requirement that one should always act in love, under all circumstances.

EVALUATION

The sincerity of the men advocating the New Morality is not in question. Regardless whether one agrees with their approach or not, it is undeniable that they are aware of the complex moral decisions faced by many and that they earnestly seek to give responsible leadership.

The proponents of the New Morality are very outspoken and sound, even harsh in their condemnation of what they choose to call the legalistic approach to morality. Much of their criticism is totally unacceptable.

It must be conceded, though, that the law-based type of ethics has at times been applied in a cruel manner, leaving out nearly all considerations of love for the neighbor. Only God knows how much damage this has done in the lives of many people. Moral absolutes can kill if applied in a literalistic fashion (cf. II Cor. 3:6). The classic biblical example is what was done by the Pharisees and scribes.

Not all Christians have been free from the practice of merely "applying the book" to offenders. Laws and rules can be applied in a hard and cold manner. This can even be done in such a delicate matter as the exercise of church discipline. If we may assume that what is recorded in John 8:1-11 is a reliable tradition, Jesus acted differently. His exercise of justice was tempered with sin-forgiving mercy.

It seems also undeniable that

at times Christians manifest an over-eagerness to reject as improper new ideas, ways of doing things, and products. New products and inventions, ranging from such diverse things as television sets to birth control pills, have been condemned by Christians. It was hardly or not at all considerer whether perhaps such things should have been regarded as gifts of God to his creatures. Fortunately, life usually catches up with those who do such things. But the question presses: "Why should Christians so often be a few steps behind?" On this point too Bible-believing Christians can learn something from the situationist. Better still, they can learn from the apostle Paul. He knew that everything created by God is good, and that nothing is to be rejected if it is received with thanksgiving (I Tim. 4:4).

These few appreciative observations cannot, however, remove the intrinsically unchristian character of the New Morality. Its propagators assert that they have gone back to the morality taught by the New Testament. That simply is not so. The apostle Paul, though zealously defending Christian freedom, was not averse to giving specific moral instructions. He counseled the Galatians to walk by the Spirit and not to gratify the desires of the flesh. He was also quite specific in naming some of the fruits of the Spirit and desires of the flesh (Gal. 5). And there is no hint that the virtues and vices are interchangeable, depending on the situation in which they are performed. Jesus stressed the necessity of keeping his commandments when he said: "He who has my commandments and keeps them, he it is who loves me" (John 14:21).

The New Moralists also completely misunderstand the function and purpose of God's laws. Fletcher writes: "It is necessary to insist that situation ethics is willing to make full and respectful use of principles, to be treated as maxims but not as laws or precepts . . . Situation ethics . . . calls upon us to keep law in a subservient place, so that *only* love and reason really count when the chips are down!" (p. 31).

Fletcher is here guilty of pitting love over against law. The two should be taken together. They are not each other's opposites. The moral law is God's expression of what is good and beneficial for man. God's laws are intended to create the wholesome moral atmosphere within which alone human life can genuinely flourish. Situationists do not accept this significance of the law. They even

deny that the biblical moral laws were given by God.

Another grave weakness of situational ethics is that it fails to see that love as a principle is in and by itself insufficient as a guide for human conduct. Law without love can lead to tyranny, but love without law can lead to moral anarchy. It must be remembered that the commandment to love God and the neighbor is the *summary* of the law, not the whole law itself. This summary has not done away with the law. On the contrary, this summary leads one to the law of God as it is spelled out in specific directives in both Old and New Testament. These principles are to be applied with the spirit of love. Moral absolutes do exist, even though their application is in some measure subject to varying circumstances.

The New Morality has other grave weaknesses. Consistently applied it would lead to relativism and moral chaos. In reality every person would become a law to himself, doing what he deems best under the circumstances.

Situation ethics is also unrealistically idealistic. It seems to assume that men want to do the most loving thing possible in a given situation and possess, moreover, the ability to determine what this most loving thing is. Apply this to a passionate couple in the back seat of a parked car, and the folly of this assumption becomes apparent. The New Morality thus fails to do justice to the sinful nature of man. Man does not have an invariable and strong desire to do what is good in any situation. Moreover, if he has the desire to do the good, he is often at a loss as to what this good is. Therefore man needs some specific principles which he can follow and which spell out in some detail how to order his life.

A rigorous application of the ideals of situation ethics also would

seem to undermine the basis on which "offenders" can be brought to trial. Would the state still have the right to convict someone of murder or robbery if the accused seems convinced that he did the most loving thing possible? How guilty was Hitler after all? He may have been convinced that the mass extermination of Jews was the best thing that could be done for the German people and for the whole human race? He was, of course, mistaken. The New Morality will agree. But can one condemn a person for being unknowingly in error?

To take the proper moral decisions can be most difficult. Many ethical questions are frustratingly difficult, utterly defying ready-made solutions. But the New Morality approach is not the answer. Though it has its good points, in its basic assumptions it is unbiblical. In this approach there is no place for the first and great commandment, to love God above all; and the fulfillment of the second great commandment, to love one's neighbor as oneself, is left up to the "insight" of man as to what is good for the neighbor.

In spite of the no doubt fine intentions of its proponents, the New Morality stems from and is motivated by anti-biblical ideas. It rejects the moral laws of God and allows people to wallow in the morass of sinful pleasures. The New Morality does not bring us one step closer to solving the moral questions of the twentieth century. What it does is make the solutions harder to find by removing the biblical norms. Over against the situationist it must be maintained that only a love-inspired application of the biblical ethical principles will be of genuine help. Not the rejection of the biblical norms but a more careful listening to the voice of God is the proper stance for tackling moral problems.

WORLD DISTRIBUTION — SIXTEEN MILLION INCREASE IN SCRIPTURES

In 1966 world Scripture distribution reached 93 million copies, an increase of 16 million over the previous year. Last year for the first time The British and Foreign Bible Society used a computer to set the type for a Bible and when this Bible appears in 1967 it will be the first Bible to have type set by this method. The Bible Society is in the vanguard in making use of advanced techniques in printing.

With the shipping of 2,160,000 complete Bibles from its London warehouse The British and Foreign Bible Society set a new record for never before was the two million mark passed. Of the complete Bibles 744,000 were in English and 1,416,000 in 114 other languages. If the 80,000 shipments to over 100 countries were piled on top of each other they would extend 2,000 feet above the height of Mount Everest.

Among the highlights of the year was the completion of the order for one half million Bibles in English and five tribal languages for the schools in Ghana. In connection with the celebration of the millennium of Christianity in Poland 25,000 Polish New Testaments were shipped to Warsaw.

THE WORLD AROUND US

Graft and the Government of the United States

(Part I)

Much has been written lately about the corruption of the members of the House of Representatives and of the Senate. Senator Thomas Dodd has recently been censured by the Senate because he used public funds for his private use. Adam Clayton Powell has been refused his seat in the House of Representatives because of his flagrant misuse of public funds; since his re-election to the House in April his case is still up in the air. Bobby Baker has been sentenced to a jail term because of his manipulations with public funds and his wheeling and dealing with the late Senator Robert Kerr.

All this has brought about a public outcry that there should be a code of ethics for the lawmakers on Capitol Hill as well as closer supervision of expenditures. Two congressional committees have been set up; one dealt with the Powell case, while the other has investigated Senator Dodd's conduct as a public servant. The committee which investigated the latter is now to write a code of Standards and Conducts.

Although public opinion is at present very much on Capitol Hill because of the great amount of publicity given to three prominent cases which followed one another very closely, things used to be much worse, but usually the public was unaware what was going on.

No less a figure than Daniel Webster once wrote the president of the Bank of the United States that if he wished the Senator's help against an attack on his bank, "it may be well to send the usual retainers". The Mobiler Credit scandal involving President Grant is still well known. The administration under President Harding was permeated with dishonesty. The Teapot Dome and Elk Hill scandals involving the Secretaries of the Navy and the Interior are probably best remembered from this era.

Such blatant dishonesties are now things of the past, but corruption is still something which often crops up in connection with the Federal Government of the United States — both in the executive and in the legislative branches.



There is probably a certain amount of dishonesty in all governments. This is not strange; government officials are subjected to much pressure either by individuals or by groups who want certain legislation either passed or removed from the books, because such is to their advantage. To gain their objective these people will offer substantial sums to officials. Any official, whether elected or appointed, must thus withstand a great amount of temptation if he is to remain honest. And sometimes, if he has a weak moment or if he is in financial need, he will accept favours.

Members of the U.S. government probably have to withstand more temptation than any other country's government officials. Pressure groups have become so much a part of the U.S. political life that they now have offices in Washington with full-time representatives, and must be registered officially as pressure groups.

These groups can be a very useful part of society and the majority of them do good work, both for the government and for the people they represent, but there is always the chance that some backstairs politics will creep in.

The structure of the U.S. government also lends itself to the corrupt politician. Unlike a parliamentary system where votes are cast on a party line, the U.S. system does not make for strict party discipline. Republicans will often vote for a Democratic bill and visa versa. This makes it difficult for the voter to decide which party is responsible for a certain bill, and he will often not be able to say with certainty which candidate represents his interest best.

The biggest danger of the Congressional system is the rule whereby seniority is used as the criterion for chairmanship of the many committees. Committees in Congress wield a tremendous power. The Ways and Means Committee, for instance, decides which legislation will come before Congress. If the Chairman of this Committee does not like a proposed bill, he can delay it almost indefinitely. Since committee chairmanships go by seniority, a senator repeatedly elected from a backwater district can wield an immense amount of influence, and hold back progressive legislation while the bright young men must wait in the wings.

To change a system of government which has existed for almost 200 years is well nigh impossible of course, and the majority of Americans would probably not want to change it. But the people should then not be surprised if there is an eruption of dishonesty from time to time. The great majority of politicians are honest; and when Adam Powell claimed that "everybody else is doing it too", he was lying. Republican Representative Charles Mathis Jr. of Maryland was closer to the truth when he said: "Most of us are honest all the time, and all of us are honest most of the time".

This statement can probably be used as an axiom for most people whatever their position in life, and we should not begin to judge too harshly those who have recently been exposed as corrupt. Or, to put it differently, let he who is without dishonesty throw the first stone.

Congressmen have a difficult time. The shadow of the next election (every two years for a member of the House of Representatives,

every six years of a Senator) always hangs over them. Unless he is a multi-millionaire he cannot afford to finance his own election campaign. The annual salary of \$30,000 is insignificant in comparison to the sums candidates have to spend for election or re-election. Radio and television time, extensive speaking tours, campaign workers, handbills, billboards, etc., cost much more than he can earn in his term of office.

Ted Kennedy's campaign in 1962 is estimated to have cost \$2,000,000; it cost \$5,000,000 to get Governor Reagan elected in California, and Pierre Salinger's campaign for U.S. Senator in California (which he lost) cost \$1,600,000.

Obviously such sums are beyond the means of most congressmen, so the money has to come from contributions. There is an added difficulty. The Corrupt Practice Act of 1925 states that a senator can only spend \$25,000 and a representative \$5,000 on his campaign. Candidates get around this by setting up a host of committees who collect and spend funds for the campaign without the candidates' "knowledge or consent".

If a candidate has received substantial contributions from one person, and if these contributions continue year after year, it is logical that the contributor expects certain favours in return. Most congressmen are aware of this and try to shy away from being dependent upon a small number of contributors. Testimonial dinners are the most popular way of raising money since no contribution is considered "major", even though the dinner may cost \$500 a plate.

Legally, business firms are not allowed to donate money. This law was passed to stop large businesses from buying legislators. But the officers of a company can, and often do, contribute extensive amounts to campaign funds. Ostensibly these contributions do not come from the company, but it is a thin disguise which fools no one.

One of the mistakes made by Senator Dodd was that he accepted an \$8,000 gift from the Latex Corporation. By doing so he violated the Corrupt Practice Act. The Senate Investigation Committee has also accused Dodd of taking Senate travel funds for 13 trips which were also paid for by private organizations and from his own campaign kitty. In addition, between 1961 and 1965 the Senator grossed \$450,273 from seven testimonial social functions and other political fund-raising efforts of which he appropriated at least \$116,038 for himself.

The committee did not pass legal judgment on Dodd's actions. It referred its findings to the Justice Department and the Internal Revenue Service along with all its information on additional accusations which the committee had not investigated in public hearings.

The censure of Senator Dodd is not a severe punishment; at least not as compared to the exclusion of Adam Powell from the House, but nevertheless it will probably finish Dodd as a politician. He will lose most of his prestige and influence, which, ironically enough, he gained through investigations into other peoples transgressions.

J. J. Bout.

Servants to Immigrants

by Rev. JOHN GRITTER

30

A LOOK BACK

Beginning in 1946 Canada has taken in more than two millions of immigrants, from countries included in the British Commonwealth, Scandinavia, Central and Southern Europe, and many other lands, altogether some fifty or more.

We are especially interested in

1946	—	—	—	—	—	—	9
1947	—	—	—	—	—	—	2361
1948	1286	1627	2716	207	1063	—	6899
1949	1223	2054	2880	107	592	—	6856
1950	1634	1808	3183	135	272	—	7033
1951	4294	4407	8451	468	984	—	18604
1952	6049	5292	7523	538	1218	33	20653
1953	6464	5768	5739	659	1454	11	20095
1954	5288	4326	4195	441	1609	—	15859
1955	2303	1825	1729	223	567	7	6654
1956	2612	1907	1908	309	912	3	7651
1957	3604	2884	2871	498	1831	36	11724
1958	2519	1824	1652	295	965	29	7284
1959	1763	1372	1830	238	585	35	5323
1960	2018	1263	1278	148	744	6	5457
1961	671	397	440	70	220	1	1799
1962	482	427	318	70	231	25	1553
1963	600	406	324	56	309	6	1701
1964	630	418	368	63	432	—	1911
1965*	762	468	328	76	451	3	2088

Totals 44202 38473 47233 4601 14440 195 149144

* from January to September.

You see, then, that out of a total of 149,144 persons who came from the Netherlands, some 47,233 are listed as Christian Reformed, that is, persons who came into our denomination.

The heaviest settlements of them were in Ontario, Alberta, British Columbia, Manitoba; the remaining provinces, Saskatchewan, Quebec, New Brunswick, Nova Scotia, and Prince Edward Island, received smaller numbers; Newfoundland none, as far as my record goes. Southern Ontario received by far the heaviest concentration. This because of climate and better opportunities for work.

These new members were rapidly organized into congregations. Now, after some twenty years, according to our 1967 Yearbook, Classis Alberta North has 16 churches, Classis Alberta South 16, Classis British Columbia 21, Classis Chatham 20, Classis Eastern Ontario 27, Classis Hamilton 24, Classis Minnesota North 7, Classis

those who came from the Netherlands. Upon my request Mr. John VanderVliet, the efficient secretary of The Immigration Committee of Canada of the Christian Reformed Church supplied the following complete breakdown of immigrant arrivals according to their church affiliation, from 1946 to 1965:

Toronto 20, making a total of 151 churches.

They constitute fully 25% of the Christian Reformed Church.

They number 13,338 families, 30,071 confessing members, 67,742 members altogether. If we remember that the number of immigrants received in 1947-65 was fully 47,000, then we can also see how rapidly our churches in Canada are growing.

Close scrutiny might reveal that these statistics are not altogether correct: errors do creep in; yet I am sure they are close enough to give us a fairly close idea of the development of these recent years, which has been tremendous.

According to the 1967 Yearbook the 151 churches in Canada are being served by 123 ministers. This comes close to the average situation in the denomination where 544 ministers in 629 congregations are listed, leaving 87 vacancies, of which 28 are found in Canada.

These figures naturally fluctuate as ministers move. Generally speaking the situation in Canada is not worse than in the U.S. Compared with many other denominations we are well supplied with ministers. And the large class of prospective candidates announced in recent issues of our church papers no doubt will reduce the number of vacancies quite a bit.

Our immigrant churches were fortunate in having the help of the sister churches in the U.S. in supporting their ministers. For years the Christian congregations can be helped to pay their ministers a livable salary, these churches contributing according to a per family scale and the denomination the rest. Immigrant churches in Australia and New Zealand, for instance, had no help of that kind.

Also in erecting church buildings and parsonages the denomination has its Church Help Fund from which small congregations could borrow without interest, paying back say five percent annually on the principal. A number of our Canadian churches were even excused from paying back say the first five years. Of course, these loans were not sufficient to put up churches and parsonages, but they did help.

The biggest share of the cost had to come out of the pockets of our people in Canada. That meant careful, very careful use of income. Wages on farms were gradually raised. When our people went on their own and got into all kinds of jobs, their earnings did increase somewhat. Still they did not come up to the standard in the U.S. It is not so many years ago that a common laborer in Canada did pretty well if he earned around \$50 a week. Many did not come up to that. This meant careful planning. The church needed a good deal of support. The Christian Schools had to be entirely supported by our people. In the Netherlands that was different: the government paid the teachers' salaries. It was a disappointment to many of our people, almost a shock, that here there was no government support for our free Christian Schools. That made the burden of the church and the school heavy. Churches in many cases drew up schedules suggesting a certain percentage of income to be used for the church: if you are single so much; if married without having children, so much; if you have one child, so much; etc. As has generally been the case in the

church anywhere, some were very faithful doing almost more than they could; others were not so strong in contributing. Meetings of consistories and Christian School boards consisted to a very large extent of discussions and plans how to meet the financial needs. Still, the movement went on. Looking back we must say that God has richly blessed us. We marvel when we see what has been accomplished.

Thinking on the financial side of church life easily leads to another subject, that of the quotas. The word quota comes from the Latin language and literally means: how much. The idea is this: As a denomination we have our college and seminary, foreign missions, home missions, the Back to God Hour, and many more causes which we as a denomination sponsor. The cost of these is the obligation of the members and the churches of the denomination. The fair arrangement would seem to be that the total cost is divided by the number of families and that would be the obligation of each family, its quota. Years ago we had an assessment (aanslag) to cover this. If a church did not pay its part, this was held against it as a debt to be made up. After a while this was replaced by a quota: each church was urged to pay its proportionate share of the denominational burden but if it fell short this was not figured as a debt. This would seem to be more in line with the nature of a church which is a brotherhood and not a business project. Nevertheless it is important that the budgets for these causes be met so that those engaged in them may receive their promised support and the causes may go forward.

Our churches in Canada, with a few exceptions, have not been able thusfar to meet this obligation. Our synods have been lenient but also want our people in Canada to do their best to reach it. The matter is under constant study. Our people in Canada should know that even if they meet the quotas they are still behind the churches in the U.S. of which many contribute beyond the quotas. Our people in the U.S. should realize that our people in Canada have borne heavy burdens building their church life and Christian Education, and other causes. What is needed is goodwill and understanding. It would be a pity if the development of spiritual unity between the two parts of the church would be hindered by a disagreement on finances.

Every time we visit our churches in Canada we are impressed with what by the grace of God has been accomplished in twenty years. Problems remain and will always be with us. But let us be thankful for what has been received and go forward with gratitude and prayer for continued guidance and favor.

become much more sophisticated. Spot searches are important. But we are spending much more on research. Our offices are having to become market research experts and specialists in economics. We have to get to know which companies ordinarily trade in what, where it comes from, and what prices are.

Thus we detect unusual movements of cargo-goods being shipped to places which have no need of that product at that time at that price, we may be in to a cargo simply being used as cover for a narcotics shipment.

Dope is not always smuggled deep within a ship's cargo. Sometimes it is hidden in a ship's ventilator, or beneath steel deck plates, or even floating in oil or water tanks deep below the engine room. Sometimes narcotics shipments are dropped in waterproof bags by plane or launch in international waters just outside Hong Kong's territorial waters. Thousands of Chinese fishing junks are assigned to pick up floating bags and smuggle them back to Hong Kong.

As far as oceangoing ships are concerned, however, the Preventive Service officers are particularly interested in those originating from "black" ports. These ports, such as Penang, Malaysia, Singapore, and Bangkok, Thailand, are those used most frequently for shipping opium-growing and its derivatives from the main opium-growing areas in Asia. This is region spilling over into four countries where their borders converge: Thailand, Laos, Burma, and Communist China.

A Pakistani freighter slips into Hong Kong harbor and drops anchor. She is on her way from Singapore, calling at Indian ports. A ten-man search party clambers aboard to take a look at her. Their objective: illegal narcotics, either

Let's Play Chess

Editor: Mr. C. HESS

THE LADDER IN MARCH

Names	Problems & Points				Sub- total	Previous Total	TOTAL (max.)
	244	245	246	247			
	3	2	3	2	10		
S. Boonstra, Willowdale, Ont.	3	2	3	2	10	59	69
R. Bouma (II), Belleville, Ont.	2	2	3	2	9	59	68
J. Kloosterman, Peterborough, Ont.	—	2	—	2	4	64	68
H. Hengeveld (I), Woodville, Ont.	—	2	—	—	2	61	63
E. H. Langendoen (I), St. Catharines, Ont.	—	2	0	0	2	56	58
A. Renema, Duncan, B.C.	—	2	—	0	2	50	52
W. Triemstra (I), Ottawa, Ont.	0	0	3	0	3	33	36
J. Hengeveld (II), Woodville, Ont.	—	2	—	0	2	15	17
M. DeJong (IV), Stirling, Ont.	0	2	3	2	7	6	13
J. Guldemon, Grimsby, Ont.	0	2	3	2	7	5	12
J. Heikamp, Sarnia, Ont.	2	2	3	2	9	New again! Welcome!	9
H. Rombach (I), Toronto, Ont.	2	2	3	2	9	(90)	9
J. Lemstra Jr., Grimsby, Ont.	0	2	3	2	7	New! Welcome!	7

REMARKS

This ladder looks quite normal, although we are without a winner. Yet with two newcomers. I am happy with the return of J. Heikamp, who knows by an experience of many months what the climb means. He apparently could not forget our contest, and J. Lemstra after watching and waiting long decided to join. Welcome to both of them. Problem 244 belonged in the toughest class and made the most victims. The top of the ladder is crowded at the moment. We may wonder who will reach the goal first. Thanks again for many nice remarks in the correspondence. In the near future rather easy two-movers and difficult three-movers will appear. Be prepared!

LEARNING LANGUAGES AT PARKDALE

by Leonard Wertheimer

(Mr. Wertheimer is Head of the Language and Literature Centre, Parkdale Branch, Toronto Public Library.)

(Can. Scene) — You are an immigrant — an electronics engineer from Germany, a chemist from Bulgaria, a cook from Italy, a labourer from Portugal. One of your most urgent needs is to learn, for economic and social reasons, the language of your new country, but you are not able to attend any of the classes organized for immigrants by various government bodies. Where can you learn English in your own time?

Just walk into the Languages and Literature Centre of the Toronto Public Library, 1303 Queen Street West. There, you may use record players and tape machines to learn any of the 14 languages available on discs or tape.

The service, for which there is no charge, was conceived as a means of making more effective use of the language records available for rental. Since only owners of record players could profit from these materials, a large number of library patrons were denied a practical and economical means of self-improvement. A unit of eight study rooms are equipped with two Phillips Hi-Fi units adapted for earphone listening and two Audionotebooks (tape machines).

destined for Hong Kong, or being shipped onward as part of the vast international narcotics traffic.

While the guards prevent anybody or anything leaving the ship, the officers from the Hong Kong Preventive Service go swiftly about their task. They unscrew panels in corridors and probe with flashlights and reflecting mirrors for hidden caches. In the crew quarters they tap for hollowed-out hiding places. With long steel probes they begin to work down through the cargo holds.

After 3½ hours of sweaty work in the steaming tropical temperature, there is a shout. Revenue Officer Yip Kwok-fai has found a bundle wrapped in a piece of old flag, hidden high on a steel beam in one of the holds. It contains a plastic bag — bad for finding fingerprints. Inside the bag, two pounds of sticky black mess-opium. Excitement runs high and Inspector Wong deduces that this is no small operation. Soon there is another flurry of excitement: another bundle of opium stuffed up a ventilator shaft in a crew toilet. An alert officer in the search party had noticed a torn piece of signal flag, which matched the flag wrapped around the first find of

Students are interviewed by a librarian, or a specially trained assistant, to discover their intentions and their existing knowledge, if any, in the field in which they intend to study. A suitable course is then selected for them. The importance of steady attendance is stressed. Casual students are not encouraged, and school-going children are only admitted on recommendation of their teacher. We refuse to promote the Centre on its ostensibly gimmicky aspects, and are careful to explain to students that language drill with the machines, while useful for learning pronunciations and gaining speech fluency, is of limited use unless supplemented with grammars, readers and other library materials.

Some of the reasons motivating our students have been suggested in the introduction. Newcomers to Canada obviously need to learn elementary English, but many, with a good working and reading knowledge, are anxious to improve their accents.

The most popular course for English-speaking students is French. Out of a total of 245 students registered last year from January through May, 110 chose English, 80 French, the rest, mainly German, Italian and Spanish.

opium. Thus he made a detailed search and came on the second package also wrapped in the same material.

And so the hunt goes on throughout the day — painstaking search for opium and the men who are trying to smuggle it.

Each pound thus halted on the way to do its harm is a task well done, but so many bundles slip by unnoticed and how much havoc it brings in the lives of men and women in various places of the world. Punishment meted out to the people without a conscience who are finally caught at their evil trade is mild compared to the damage they have created in the lives of their fellow-men.

The size of a man can be measured by the size of the thing that makes him angry.

J. K. Morley
* * *
The only mothers it is safe to forget on Mother's Day are the good ones.
Mignon McLaughlin

The war on narcotics never ends

In this paper on April 21, the observation was made that the American people have doubled their use of marijuana within the last two years. In another weekly an article appeared on the subject of the use of tranquilizers in the city of London, England. At one point the statement was made that this habitual use of the tranquilizing drugs has been doubled since 1965.

In America in 1964 the police arrested 7000 dope users, two years later in the period of twelve months 15,000 received the same call. In London, England, the police feel assured that by 1970 the total number of users will reach 12,000. Cocaine and heroine are two of the better known types of dope used in that country.

It matters little what the name of the drug is, the danger is the enslavement which it brings with it. The war against the illegal use and sale of narcotics has been with us for many years, but never before have we heard so much about it. It is a very difficult problem to solve for there are many people between grower and the ultimate user who reap a good income from the sale and smuggling of the product.

In order to stop the flow, we would have to trace it to its source — the area where the opium is grown. Opium is the commonest narcotic and from this poppy we derive morphine, heroin and codeine. Then there is cannabis from which marijuana is produced. These drugs used in prescriptions by physicians cause sleep and relieve pain but used in excess the effects can be convulsions, coma and stupor.

Because the drugs are used daily to relieve illness by practising physicians, we can not completely ban their import. But the proper use and legal sale is not the problem. The illegal use and peddling keeps a large army of men and women on the alert in many parts of the world 24 hours a day.

As mentioned, the source is the place to begin. Most of the opium is grown, experts believe, on secret plots in Laos, Thailand, Burma and the Yunnan Province of Communist China. These same experts have been led to believe that most illegal narcotics used in the U.S.A. come from the Middle East, North Africa, and even parts of Europe 4000 feet above sea level, where the poppy can be grown.

To control and even prohibit opium-growing has received the attention of the United Nations. An investigatory team visited Thailand to look into the matter. But the United Nations officials found little interest among the government officials and they openly admitted they are unable to control the situation. There is always the corruption in high places to deal with. In Burma the same conditions hamper control of the opium growing.

There is of course the important factor of the economy which is based on the harvest of the poppy. Many hill farmers depend entirely on the revenue derived from it.

To get rid of the drug is of course a trade in itself and no task for inexperienced handlers.

The merchants must be one step ahead of the government officials all the way from grower to user. Drug traffic is an illegal practice and many inspectors work round the clock in order to prevent the smuggling into and out of a harbor. One of the busiest groups of such men work in the port of Hong Kong. As was mentioned in an article in a previous copy of this paper, Hong Kong affords a real challenge to the missionaries and one of the evils they must try to combat is the use of drugs. Not only is Hong Kong a center of drug traffic, it is also a main center for drug addiction.

Currently opium production runs at 1300 tons a year. This is enough to make 24 billion shots of heroin. This is a sad fact and it is little wonder that the Hong Kong Preventive Service is among the best in the world. This force consists of 200 men who work as a team to cut back narcotics smuggling as much as possible. Their main job is to search the more than 5000 ships which enter the harbour each year.

There is of course also a check at Hong Kong's Kai Tak International Airport. But it is mainly by ship that the international narcotics smugglers move their sordid wares. Their tricks are many. Drugs are hidden in cargo such as bales of wool or sacks of soda ash or flour.

Hong Kong imports millions of teakwood floor blocks. Hollowed out, these blocks provide excellent hiding places for small half-pound blocks of morphine, either destined for Hong Kong or due for processing into heroin and re-export.

Says one senior Preventive Service officer: "We are having to

Een bijzondere gewone kerkdienst in Montreal

Het is vrijdagmorgen vóór Pinksteren.

De telefoon rinkelt in een pastorie in een randstad van Montreal. De burgemeester is aan de lijn. Zojuist heeft hij een politiebericht doorgerekregen om alle assistentie te verlenen in verband met een kerkgang van Koningin Juliana en Prins Bernhard op Pinksterzondag. De rit naar de kerk zal opgeluisterd worden door een escorte van twintig man gemotoriseerde politie. Of de dominee van dit bezoek afweet?

Dit was inderdaad het geval, hoewel met zekerheid niets viel te zeggen. Maar verder mondje dicht omdat het een incognito bezoek betrof. Met liefst twintig knetterende motoren vóór, terzijde, en achter de limousine zou er echter niet bepaald veel van dit incognito overblijven.

Eén uur later was deze maatregel ingetrokken. De paardekrachten konden op stal blijven.

En de dominee kon — gerustgesteld — doorwerken aan zijn Pinksterpreek, altijd weer de moeilijkste van het kerkelijk jaar.

☆

Het is zaterdagmorgen.

De telefoon rinkelt voor het ene gesprek na het andere.

Een Engels-Canadese krant, een Frans-Canadese krant, de CBC, en enkele weekbladen moeten weten hoe laat de kerkdienst begint. En wat gaat er gebeuren in de kerk?

Enkele gemeenteleden vragen of het rumoer waar is dat....

Waar is nu het lek?

Heel ver weg. Nederland zelf heeft een telex gezonden met de mededeling dat de Koningin en de Prins zullen kerken in de First Christian Reformed Church in Dollard des Ormeaux.

De preek is gelukkig "klaar". En buiten zijn enkele vrijwilligers uit de gemeente bezig met de voorjaars "clean-up" rondom de kerk. Heel rustig en niet vermoedend hoe belangrijk de schoonmaak ditmaal zal wezen.

Flight 683 KLM van Amsterdam naar Montreal wordt voorbereid.

☆

Zaterdagavond laat wordt met een paar ingewijden een en ander geregeld. Enkele plaatsen gereserveerd. Bloemen (zoals gebruikelijk elke zondag) gehaald. Tegen elf uur tot de slotsom gekomen dat er veel meer extra stoelen nodig zijn, temeer daar de Zondagsschool tijdens en na de dienst en de

"social" gewoon zullen doorgaan. Ten einde raad de Burgemeester gebeld. Deze Canadees van het edelste soort zal voor stoelen zorgen. Een uur later worden honderd stoelen afgeleverd.

De Pinksterpreek wordt nog eens doorgenomen. Maar de belichting wordt wat wonderlijk vanwege de rode, roterende lichten van politieauto's en gele flikkerlichten van

een rol speelt. Er zijn genoeg reformatorische christenen die je dan niet in de kerk ziet. Moe dat we waren....

☆

Deze kerkgang was niet maar een incognito bezoek omdat het officiële staatsbezoek aan Ottawa nog niet had plaatsgevonden. Er waren ook andere motieven bij de



Rev. N. B. Knoppers, H.M. Koningin Juliana, Z.K.H. Prins Bernhard, Mrs. N. B. Knoppers, Mr. W. F. De Neef, Clerk of the Consistory.

de spoeiers en vegers van de gemeentelijke reinigingsdienst. De straten rondom de kerk worden letterlijk gewassen en geveegd. Zelfs het parkeerterrein van de kerk krijgt een gratis beurt. In Dollard des Ormeaux geen scheiding van kerk en staat!

Het KLM toestel is al enkele uren geleden veilig geland op Dorval International Airport. Limousines waren dadelijk de landingsbaan opgereden. Maar de Koningin verkiest te lopen en wat frisse lucht te genieten. Het gevolg is dat ook alle autoriteiten moeten lopen naar het hoofdgebouw. De limousines volgen tartend op een afstand. De verkeersleiding in de toren schrikt zich naar. Want een ander toestel is bezig te "prikken".

☆

Het is zondagmorgen.

En de zon schijnt.

Een Koningin en een Prins gaan naar de kerk, ook al hebben zij een vermoedende reis achter de rug, waarbij het tijdsverschil ook

Koningin. Zorg ervoor, dominee, dat het een gewone kerkdienst blijft. Dus geen speciaal welkom. Ook geen kleed neerleggen vóór de gereserveerde plaatsen. En wanneer gedankt mocht worden voor de geboorte van een vorstelijk kleinkind, dan mag er niet gezegd worden dat we het zo fijn vinden dat het een Prins is. Hoofdzaak is volgens de Koningin dat de moeder en de kleine het goed maken. Er zou door ons aan toegevoegd kunnen worden, dat Nederland rijk gezegend is met zijn Vorstinnen.

☆

De kerk is normaal al vol. Tenminste in de morgendienst. 's Avonds kan het stukken beter. Sinds EXPO is open, zijn er elke zondag veel meer bezoekers. Maar deze zondag wordt het afgeladen vol. Gelukkig dat er toch nog politie aanwezig is. Het verkeer en het parkeren kunnen nu prima geregeld worden. Enkele detectives van de Canadese en de Nederlandse Veiligheidsdienst (altijd herken-

baar aan de bekende, lichte regenjassen) nemen hun strategische positie in. Zij concentreren zich met name op foto-toestellen. En de oogst onder de pers-mensen en gemeenteleden is groot. De predikantskamer telde acht camera's gedurende de dienst. Jammer dat van dit stilleven geen plaatje is gemaakt. Drie Hollandse journalisten zijn aanwezig: vergeefs naar Trouw gezocht. De heren zijn van Het Vrije Volk, Het Rotterdams Nieuwsblad, en nog een krant, waarvan me de naam is ontschoten. De dominee heeft nooit kunnen dromen dat hij nog eens Het Vrije Volk van dienst zou kunnen wezen! Vroeger lagen "rechts" en "links" heel duidelijk. Die tijd is voorbij. "Links" is nu niet zo links meer en "rechts" niet zo rechts. Het kan een verlies zijn maar net zo goed winst betekenen.

Maar verder was alles als gebruikelijk, d.w.z. een kerkdienst ter ere van de Koning der Koningen. Dit is het wondermooie van deze dienst geweest. Het feest van de Heilige Geest werd gevierd. Met deze Geest zitten we wat verlegen. De kerk heeft al van haar jeugddagen geworsteld met deze belijdenis met als resultaat de eerste en verschrikkelijke scheuring in het Lichaam van Christus.

Maar de Geest is er toch. En Hij is herkenbaar aan zijn akties. De werken van de Geest waren duidelijk zichtbaar op deze Pinkstermorgen.

Er was een gemeente van Christus bijeen waarin op één rij naast elkaar zaten een Vorstin en een eenvoudige meisje, een Prins en een jong instrument-maker. Een Jonkheer en een bakker zingen samen ter ere van de Geest. Een Amban-

van het Wilhelmus: "Mijn schild ende betrouwen zijt Gij, o God, mijn Heer." Dat is Pinksterfeest!

☆

Na de kerk is er altijd een "social" met koffie in de zaal beneden. Ouders wachten daar op hun kinderen die de Zondagsschool bijwonen. Anderen zijn er gewoon voor de gezelligheid.

De Koningin en de Prins kwamen ook in de Hall. U had er bij moeten zijn! Alles ongedwongen en hartelijk. Moeders met hun kleintjes aan het praten met de Koningin, belangstellend informierend naar het kleintje dat eenmaal een koningskroon zal dragen. En U had de Koningin over Haar kleinkind moeten horen! De Prins was als steeds zeer beweeglijk. De Veiligheidsdienst heeft dan ook de grootte moeit Z.K.H. bij te houden. De Prins moest van alles weten over je werk en je moeite in het nieuwe land. Tenslotte praatte iedereen met iedereen, wie hij of zij ook was. En een baby zorgde voor de muzikale achtergrond door hartverscheurend te huilen.

De koninklijke gasten namen een kijkje in de Zondagsschoolklassen en de... keukens waar de dames ongeveer uitverkocht waren aan koffie en "kool-aid". Toen vroeg de Koningin naar het meisje dat belijdenis gedaan had om haar persoonlijk geluk te wensen.

Zo'n "social", dat is óók Pinksterfeest!

☆

Nadat het gastenboek getekend en een foto genomen was, werden de Koningin en de Prins uitgeleide gedaan.

Honderden kinderen en ouderen hadden een laag gevormd. Hun gejuich was dank aan God voor deze Koningin en deze Prins, die samen met hen ge-kerkt hadden als eerste daad, nog maar enkele uren in Canada, en dank aan God voor wat in deze Vorstin en Prins Nederland betekend heeft en nog betekent in geestelijk en cultureel opzicht voor de emigrant. Ook dit is Pinksterfeest!

☆

Montreal's Nederlanders of Canadezen van Nederlandse afkomst trekken in de "Holland-Week" van EXPO van de ene receptie naar de volgende, beluisteren het Concertgebouw Orkest, horen het Mijnwerkers Koor uit Heerlen zingen, zien vol bewondering de pas in Cannes bekroonde film van Jan Fernhout "Sky over Holland" en bezoeken het Nederlandse Paviljoen.

Maar zij die op de Pinkstermorgen in de kerk waren, voor het overgrote merendeel mensen die Koningin Juliana altijd noemt "Mijn emigranten", zullen deze bijzondere gewone kerkdienst nooit vergeten!



Bij het verlaten van de kerk (First Christian Reformed Church) in Dollard des Ormeaux (Montreal), Quebec.

Verder is er deze zondag in de kerk een delegatie van de stad Rotterdam, die de havensteden in Noord-Amerika zal bezoeken.

De kerk is méér dan vol.

☆

De Koningin en de Prins komen binnen, vergezeld door enkele leden van het Koninklijk Hof, de Ambassadeur in Canada, de heer Lovink, de wnd. Consul-Generaal in Montreal, de heer Bellaers Spruyt, de Consul in London, Engeland, de heer Jhr. De Beaufort, die "uitgekend" is voor dit staatsbezoek en op fijne manier in alles heeft geholpen om dit bezoek inderdaad kerk-bezoek te laten zijn. Het enige bijzondere was dat de gemeente ging staan toen de Koningin en de Prins binnenkwamen.

sadeur en een huismoeder met levenslustige kinderen bidden samen. Een wethouder uit de grootste havenstad in de wereld en een klein meisje buigen zich samen onder de Zegen des Heren. Dat is Pinksterfeest!

Binnen de vier muren van de kerk belijden Frans en Engels sprekende Canadezen, Hollanders, Amerikanen, Israëli's, en Belgen de Heilige Geest in enigheid des geloofs. Dat is Pinksterfeest.

In deze dienst staat een meisje op om in het openbaar haar geloof te belijden. Dat is Pinksterfeest.

De taal van de dienst is Engels. Maar de slotzang was in het Frans toen het machtige lied van de wereldkerk gezongen werd: A Toi La Gloire. En de lofprijzing of doxology was het zesde couplet



Koningin Juliana heeft op 18 mei een bezoek gebracht aan de Nederlandse inzending op de Expo wereldtentoonstelling. Op de foto krijgt de Koningin bloemen van een klein Nederlands meisje bij het betreden van het Nederlandse paviljoen.



Koningin Juliana en prins Bernhard zijn dinsdagavond 16 mei in Ottawa begonnen met het officiële staatsbezoek. Bij de welkomstplechtigheid week koningin Juliana af van het protocol en begaf zich naar de Nederlands immigranten en gaf verscheidene kinderen een hand en poseerde daarna lachend voor een aantal amateur-fotografen.



Assen Revisited

4

In mijn vorig artikel wees ik op het feit, dat het rapport van de meerderheid van de deputaten-Leeruitspraak-Assen-1926 gewaagt van mensachtige wezens, die al honderdduizenden jaren voor Adam moeten hebben bestaan.

Hoe het ook zij, deze wijze van spreken tracht in elk geval nog zo dicht mogelijk bij de Schrift te blijven door van Adam te spreken als de eerste mens: vóór hem waren er geen mensen maar mensachtige wezens; en met de historische figuur van Adam start de geschiedenis der mensheid.

Het halfslachtige van deze positie springt echter in het oog, wanneer men leest welke consequenties anderen trekken uit wat

het rapport nog aarzelend de 'min of meer vaststaande resultaten der wetenschap' noemde. In een vorig no. van Calvinist-Contact wees ik op het feit, dat dr. Kuitert, wetenschappelijk hoofdamtenaar aan de V.U., de historiciteit van Adam ontkent (volgens prof. Van Riesen, ook verbonden aan de V.U.); nu voeg ik eraan toe, dat ook in de Groninger Kerkbode op dezelfde wijze geschreven werd, de ene week na de andere, door ds. R. J. Beukema onder de titel: 'Vragen rond de Bijbel', en 'Er is wat aan de hand'. In de eerste serie artikelen sprak ds. Beukema over de Synode van Assen 1926 op deze wijze, dat de 'vragen, die uit de Bijbel zelf opkomen', toen 'in de

kiem gesmaord zijn.' Sindsdien werd 'dit pijnlijk onderwerp vermeden en verdrongen'. In verband hiermee kwam ds. B. op voor het historisch-critisch onderzoek van de Bijbel, en hij omschreef de term 'critisch' aldus: 'Critisch heeft vaak een negatieve afbrekende klank, maar eigenlijk betekent kritisch hetzelfde als: onderscheidend, schiftend, zuiverend. U moet het hier ook verstaan in de zin van: zuiverend. In dezelfde zin als: kritisch zijn op je eigen werk.' Wat de eerste hoofdstukken van de Bijbel aangaat, ds. B. vergeleek ze met de visioenen van Johannes op Patmos. Johannes, aldus ds. B., 'ontleende de bouwstenen voor zijn visioenen aan zijn eigen tijd. Welnu, is het nu zo vreemd aan te nemen, dat ook de schrijver van Genesis 1 tot 11 verschillende dingen symboliek beschrijft en daarbij beelden gebruikt die hij aan zijn eigen tijd ontleent?' In een later artikel gaat ds. Beukema

nog een stap verder, en ik lees in de Groninger Kerkbode van 18 febr. 1967: 'Al kan ik Adam en Eva niet vastpennen op een bepaalde plaats of tijd, en kan ik hen in die zin geen historische figuren noemen, daarom zijn ze wel echt. De 'verloren zoon' is geen historische figuur (het was een gelijkenis), daarom is het wel 'echt'. En hij voegt eraan toe: 'We kunnen Adam niet in een tijdschema vatten of plaatsen. De mensen van honderdduizenden jaren terug zijn aan te wijzen, zichtbaar, concreet. Adam is niet aan te wijzen, maar wordt verkondigd. (onderlijning van ds. B.) Tussen die beide is geen tegenstelling. Adam is 'de mens' die naar Gods beeld geschapen is. Adam bent u.'

Het is geen wonder dat ds. B. naar aanleiding van deze artikelen vele vragen kreeg, hij spreekt van een stapel brieven, en het is alleen maar jammer, dat deze brieven niet in de Gron. Kerkbode zijn gepubliceerd; het zou een niet-geenijdigde voorlichting ten goede zijn gekomen. In zijn beantwoording van deze vragen spreekt ds. B. van 'nuttige twijfel'. Hij zegt, het een gelukkig verschijnsel te achten, dat de mensen aan het wankelen worden gebracht in wat hij hun 'systeem-geloof' noemt, een geloof dat aanneemt dat sommige jaren lang aanvaarde 'feiten' en 'waarheden' precies zo gebeurd zijn. En dan wijst hij erop, dat de Bijbel Christologisch gelezen moet worden, d.w.z. alleen en uitsluitend als getuigenis van Christus. En ondanks al de geopperde vragen, die naar zijn getuigenis soms 'een

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geducht critiseren' bevatten, spreekt hij de optimistische woorden uit: 'De nu opgroeiende generatie zal met de in deze artikelen behandelde vragen weinig of geen moeite hebben.'

Dit is nogal een hele serie van citaten uit een Nederlandse Kerkbode. Maar ik dacht dat ze niet zonder belang waren om de achtergrond te verstaan waartegen het rapport van de meerderheid van de deputaten-Leeruitspraak-1926 moet worden gezien. Zo wordt Assen-1926 in deze tijd in Nederland revisited. Zo wordt op 't ogenblik in Nederland over Gen. 1-11 getheologiseerd. Adam geen historische figuur. Wij zijn allemaal Adam. Geen 'mensachtige wezens' voor Adam. Concrete, aanwijsbare mensen.

Dat betekent, in ronde termen, dat de eerste hoofdstukken van de Bijbel mythologisch moeten worden verstaan. Niet slechts, dat ze

mythische elementen bevatten, die door de Bijbelschrijver 'gedoopt' zijn, zoals men elders wel heeft uitgesproken. Neen, hier ontmoeten we, naar mijn overtuiging, een mythologisch spreken over de Bijbel.

Wat betekent het woord 'mythe'?

Het woord 'mythe' is van Griekse oorsprong en heeft betrekking op de oude verhalen aangaande de goden, die vaak op zeer mensvormige wijze werden voorgesteld; en latere Griekse wijzen vonden uit, dat deze verhalen niet betrouwbaar waren, maar dat ze toch zo konden worden uitgelegd, dat er een zekere waarheid in verkondigd werd. Een zelfde wijze van redenering treft men nu aan in Nederland in Gereformeerde kring; en de verwachting wordt uitgesproken, dat de opgroeiende generatie met deze zienswijze geen moeite meer zal hebben.

L.Pr.

The 48th Young Calvinist Convention

In a very short while the 1967 Klondike Convention will be upon us. As you all may know, 1967 is Canada's Centennial year and for this reason we here in Edmonton plan to make it the biggest and the best convention yet held. You may be sure that many hours of planning are going into the convention to make your stay a pleasant and memorable one.

You may rest assured that upon your arrival you will be well taken care of. Upon arrival at the Alberta Jubilee Auditorium which will be our headquarters, you will be required to register as promptly as possible. This will enable us to get you lodged quickly and to introduce you to your host. Cooperation at this stage will be much appreciated and will tend to make operations run smoothly. After registration you may want to take in the historical displays which have been donated by a local museum, relax and listen to the Klondike melodies played on an authentic hoky-tonk piano, or casually gaze around the lush lobby and take in all the hustle of the convention. Light entertainment will begin at noon to help you pass the time. At 1 p.m. speech contest eliminations will be held in the Jubilee Auditorium. You can be certain that you will hear top-notch orators among the Young Calvinists of Canada and the U.S.A. That same evening a Welcome Evening will be held at the auditorium. The evening will consist of a delegate welcome, musical presentations, sing-along and a keynote address by Federation Director Reverend J. Lont.

Sunday morning regular church services will be held. You will be expected to attend the specific church which your host attends. Sunday evening a combined church service will be held in the Jubilee Auditorium at which we will hear a guest minister. We will also be listening to the voices of a mass choir which by that time should consist of 260 people.

Early Monday morning the convention will be moved outdoors where a Churchwagon Breakfast will be held. After we have filled ourselves with a good meal we will again move into the Jubilee Auditorium where the Sectionals will be held. At this time we will be privileged to hear from our guest speaker, Mr. Pluimer. Mr. Pluimer, presently employed as Regional Director for Aerospace Education for the U.S. Air Force, will speak to us on "The frontiers of our Time". His presentation, dramatically reviews the nostalgia of the past before revealing the profound implications of the future. Related in terms that everyone can understand, with the use of overhead projection, the audience is subjected to truly an emotional, exciting, and even shocking experience. Some unbelievable predictions are made which Mr. Pluimer says, "are practically upon us." Such things as interplanetary travel, people living on the sea floor, three-dimen-

sional color TV, orbiting post offices, electric autos, a major revolution in agriculture, a simple computer in almost every home, and pre-natal adoption are clearly foreseen. But all is not rosy, for according to Mr. Pluimer, there are also enormous problems. The educational implications are quite obvious for we must attempt to prepare our children for a world we know little or nothing about.

Following Mr. Pluimer we will break for one and one-half hours during which a boxed lunch will be held. The oratorical contest which follows the lunch should prove to be most interesting. You will hear the top orators among our Young Calvinists of Canada and the U.S.A. The variety of speeches will hold your undivided attention from beginning to end. Early Monday evening the Convention Banquet will be held in our large and spacious Sportex Building. At the banquet we will hear noted speakers and dignitaries plus well chosen musical selections.

During the Convention a Klondike Costume Contest will also be featured. At this stage of the convention you will have noticed many people parading their Klondike dress. You will see the men with anything from bowler hats to canes, and the women from bonnets to long frilly dresses. A number of judges will select approximately ten men and women wearing the most original Klondike outfits. From this group the winners of the men and women will be chosen.

Tuesday will be started with a Y.C.F. morning which will be held in the Jubilee Auditorium. Following the morning gathering we will leave the city on an outing to our beautiful Elk Island Park. As you drive through the park you must be sure to look for and get a good look at the herds of buffalo that roam the park. When we have reached the destination you may find time to take a cool dip or go for a relaxing boat ride. You may also find time to take in an early

Ukrainian house, situated here, which will give you an idea as to how early settlers lived. On the other hand you may simply want to walk around and take in the great scenery. Also, if you are hungry, get yourself a bite to eat at the Buffalo Burger Bar-B-Q. Half-way through the afternoon we will head back to the city where everyone will return to their hosts. At 8 p.m. on Tuesday we will gather for the last time in a mass rally at the Jubilee Auditorium. Here we will again hear the beautiful voices of the mass choir with an addition of an orchestra. Centennial presentations will be made, a pageant will be presented and the last item on the timetable will be the Convention theme address which will again feature a guest speaker.

But let's not by-pass the reason we all get together at this convention. At this convention we want to broaden the perspective of your life in God's World, to help you meet new friends in Christian fellowship and to offer you a most enjoyable stay here in Edmonton.

I would also like to make known to you the following registration information. First of all, see that you get your registration forms from either your society secretary or president as soon as possible so you will be sure to get your registration in early. Before May 15 registration is open to DELEGATES ONLY. After May 15 ALL registrations will be accepted in the order received. Visitors will be accepted after June 15. Before July 1, the registration fee is \$19.00. After July 1, a penalty of \$2.00 will be put on late registrations. You must then pay \$21.00. Additional details and instructions can be found on your registration forms. Anyone wanting additional information can get it by writing to the following addresses.

FOR CANADA
Registration Chairman
Convention '67 Y.C.F.
P.O. Box 1967
Edmonton, Alberta
Canada

FOR UNITED STATES
Registration Chairman
Young Calvinist Federation
2365 Nelson Ave., S.E.
Grand Rapids, Mich. 49507



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CANADIAN PACIFIC AIRLINES



Alberta Jubilee Auditorium

Het Christendom en het Communisme ontmoeten elkaar

Zoals wij reeds in het artikel over 'Onrust in Spanje' (C.C. May 19) hebben gezegd, willen wij nog eens terugkomen op die R.K. priesters die uitgerekend op 1 mei, de dag van de socialisten en communisten, de zijde kozen van de oproerige Spaanse arbeiders.

Wat is de oorzaak dat deze R.K. priesters zich scharen achter een rode arbeidersbeweging? Daar zijn verschillende redenen voor te noemen. De voornaamste is wel dat vele R.K. geestelijken het niet met hun godsdienstige overtuiging in overeenstemming kunnen brengen dat de Spaanse regering, gesteund door de officiële R.K. kerk, zich zo weinig van de economische toestand van de arbeidersklasse aantrekt. De Rooms Katholieke kerk in Spanje heeft zich weinig ingelaten met de sociale vraagstukken. Daarentegen ontwaakt er bij vele priesters een toenemend verantwoordelijkheidsbesef betreffende de sociale problemen.

Het motief van de priesters is niet altijd dezelfde. Er zijn priesters die beseffen dat de bijbel inderdaad een boodschap heeft voor het maatschappelijk leven. Er zijn eveneens priesters die geloven dat de leer geen belangrijke rol speelt. Bij hen komt het aan op de praktijk. De bijbel leert volgens hen sociale gerechtigheid. Zij vertegenwoordigen dus de 'social gospel'. Anderen vinden dat het communisme niet in strijd is met de bijbel. Het grootste gedeelte van de priesters is er van overtuigd dat de communistische leer niet in overeenstemming te brengen is met het evangelie. Men vraagt zich echter toch af of de kerk zich onbetuigd kan laten aangaande de vragen die het communisme opwerpt.

Om nog een ander voorbeeld te noemen. Verleden week hebben we over de Maffia in Sicilië geschreven. De Maffia houdt zoveel mogelijk de sociale verbeteringen tegen om de arme bevolking uit te buiten. De Christelijke Democratische Partij in Italië (de R.K. politieke partij) spant zich niet in om de wan toestanden uit de weg te ruimen. Het zijn voornamelijk de Socialisten, met name een zekere Danilo Dolci, die zich het lot van de bevolking aantrekken.

Het is begrijpelijk dat vele communisten en socialisten inderdaad geloven dat religie (voor hen maakt het weinig verschil of het de Rooms Katholieke Kerk of een

wel de kerk meermalen gefaald heeft — wat ons ten diepste spijt — Jezus ons beaamt anders heeft geleerd. Wij zullen God's boodschap, die door de houding van de kerk is overvleugeld, weer de volle ruimte moeten geven. Op het zendingsterrein zullen we moeten tonen dat het evangelie de maatschappelijke en sociale nood van de mens insluit. (Jezus leert ons immers bidden: Geef ons heden ons dagelijks brood.)

Op dit gebied liggen nog vele kansen! Vroeger werd het zendingswerk ondersteund door zendingsscholen en ziekenhuizen. In vele landen is deze tak van arbeid door de regering overgenomen. Vandaag doen zich echter andere mogelijkheden voor, zoals hulp van landbouwers, economen, sociale werkers, jeugdleiders, vakverenigingen, enz.

Bovendien zullen wij er op moeten wijzen dat een veranderde maatschappelijke structuur, hoe belangrijk ook, deze aarde nooit tot een paradijs zal omtoveren. Het hart van de mens moet worden 'gerepareerd'. Dat er verschillende klassen zijn is niet de oorzaak van de ellende, ook al erkennen wij dat de enorme verschillen zoals die in vele onontwikkelde (en zelfs op sommige plaatsen in Canada en Amerika) landen voorkomen beslist in strijd zijn met wat God ons in Zijn Woord leert.

Wij willen hierop nu niet breedvoerig ingaan, aangezien in de maand oktober, wanneer de Russen de 50ste verjaardag van de revolutie zullen herdenken, artikelen over het moderne communisme in ons blad zullen verschijnen. Wij willen in dit artikel er alleen op wijzen dat men alle communisten niet over één kam moet scheren en dat wij als christenen het communisme niet uitsluitend met wapenen moeten bestrijden om verder de vragen, die het communisme opwerpt, naast ons neer te leggen.

P.T.

WILLIAM G. POOLMAN

advocaat

notaris

meester in de rechten

330 Bay St., Toronto 1, Ont.
(hoek Bay/Adelaide St.)

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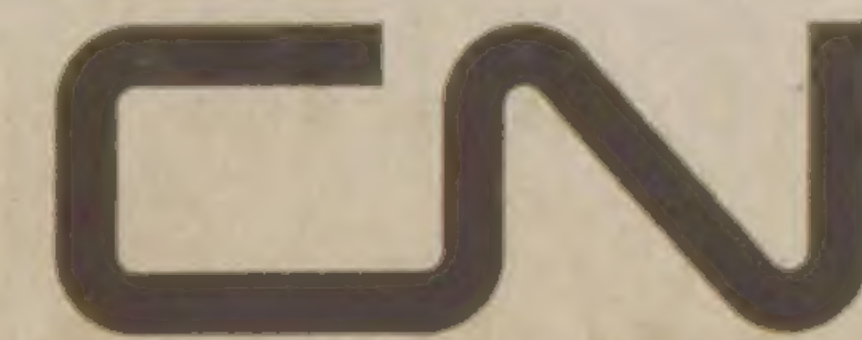
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De vlam die niet verteert

door C. J. Ooms-Vinckers

(18)

Met een paar boeken onder zijn arm begaf hij zich langzaam naar de salon. Het was een ongewoon uur voor Dr. Grabe om achterover geleund in een fauteuil te zitten.

"Zo, Rachnivit, je bent deze kamergenoot dus kwijt. Maar er komt een nieuwe, hoor ik van mijn vrouw. Van de studie zal vandaag niet veel terecht komen. Nu, dat is geen ramp; 't moet evenwel geen kwaal worden. Dat is iets, wat ons, Zwitsers, niet ligt. Wij houden van doorzetten! Ga zitten, Rachnivit, ik heb iets op mijn hart."

Hij wees op een fauteuil en Amos ging zitten.

"Denk je... heb je, bedoel ik, enig contact met familie van je?"

"Nee," zei Amos.

"Dat is tragisch, dat is al heel tragisch," zei Dr. Grabe met een diepe zucht en hij vervolgde aarzeld: "Het Rode Kruis zal weldra aan het werk kunnen gaan om enige orde te scheppen. Maar... het zal moeilijk zijn... zeer moeilijk... Er zal ook veel tijd verloren gaan eer we op enig resultaat mogen rekenen. Ik wil mijn invloed graag aanwenden om je van dienst te zijn."

"Dank u," zei Amos. Er was een vreemde kilheid in hem.

"Was je enig kind?"

"Nee, ik heb twee zusters."

"Wel enige zoon dus. Ik hoop voor je, dat je je ouders en zusters terug kunt vinden, maar... ik mag je niet verhalen, dat de kans... ach, waarom er ook over te spreken." Hij stond op en Amos volgde zijn voorbeeld.

"Wij, mijn vrouw en ik, bedoel ik, zijn arm. Wij hebben geen kinderen en dat bezorgt ons veel verdriet. Hoe arm wij zijn, hebben we pas recht beseft, toen wij in de jaren van deze fatale oorlog jullie in huis hadden. Nu mijn vrouw wat te zorgen heeft, nu er genegenheid in haar kon opbloeien voor jullie en voor jou in het bijzonder, is haar leven zeer veel rijker geworden. Jij vooral was bescheiden, rustig en, naar we hopen, dankbaar."

"Ik ben u zeer dankbaar," zei Amos.

"Ja, ja, dat begrijp ik. Eh... we hebben gedacht en dat is na rijp overleg geweest, je ons huis als je "thuis" aan te bieden. We zullen je graag als onze zoon beschouwen."

"Dr. Grabe, ik ben mevrouw en u meer dank verschuldigd dan ik u zeggen kan... maar Mr. Weitzman heeft mij een plaats in Palestina aangeboden en daar... hoop ik gebruik van te maken."

"Jammer, jammer. En kun je je besluit niet veranderen?"

"Nee, dat besluit staat vast. Ik zal dáár mijn

taak vinden." Amos boog vormelijk en verliet de kamer.

Hoewel Palestina hem altijd maar vaag voor de geest had gestaan, wist hij, nu hij voor de keuze werd gesteld, dat de "idee Israël reeds lang in hem leefde. Wat hij zich niet eerder bewust was geweest, besepte hij nu: hij hoorde daar... te midden van zijn volk!

Zonder doel slenterde hij door de straten, de inderhaast meegenomen boeken nog altijd onder de arm geklemd. De woorden van Antoine zoemden in zijn oren en werden hem hoe langer hoe duidelijker.

Antoine had gezegd: "In de normale structuur van een mens passen angst, verguizing en continu gebreklijken niet. Instinctieve drang naar zelfbehoud kweekt als reactie onverschilligheid of het afweren van volwassen worden, doordat men zich in primitief, kinderlijk vertrouwen verschanst..."

Hij zag zijn vader voor zich. Met deze ene conclusie ten voeten uit getekend. Hijzelf was op weg geweest naar de volledige onlust en onverschilligheid. In vele van zijn vrienden en ook in zijn zusters en zwagers had hij een gevaarlijk raffinement zien opduiken, met het doel zich naar de top te wringen.

De Fransman, door mevrouw Grabe voor oppervlakkig en luchtig uitgetekend, had hem deze realiteiten geopenbaard en hem vijfhonderd frank toevertrouwd. Zou hij er op rekenen ze terug te krijgen? Ja, hij had het eenvoudig zo gesteld, om hem een dienst te bewijzen. Hij wenste hem van zijn gruwelijke armoede te verlossen in de overtuiging dat hij dat waard was.

Het voorstel van Dr. Grabe kwam nauwelijks meer in hem op. 't Was langs hem heen gegaan en alleen de aanleiding geweest tot een vaste vormgeving aan zijn toekomst.

Hij glimlachte even om de dwaze gang van zaken, die hem bij de één begerd maakte als echtgenoot en bij de ander als zoon. Deze tijd was er een van volstrekt ongerijmde situaties...

Toen de prachtige klokken van de Züricher kerken hun volle zware klanken over de stad uitgoeten, bleef hij getroffen staan.

Dit mooie, welvarende en hem toch ook zo vertrouwd geworden Zürich, zou hij binnenkort moeten verlaten. Hij liep een schuin oplopende straat in, de Zürichberg op. Boven gekomen keerde hij zich naar de stad.

Voor hem golfde daar beneden het titelende water van de Züricher See met hier en daar reeds een blank zeil. De lichte gebouwen tegen de heuvels aan de overkant en aan zijn voeten rezen in hun zuivere contouren, als geheel nieuw, voor hem op.

De bomen in de parken en langs de lanen prikten in 't jonge blad in kleurschakeringen van het teerste tot het diepste groen.

En daar beiderde die bronzen klokken door de ruimte, tot aan de hemel toe. Had hij deze schone stad nooit eerder bekeken? Liep hij al jarenlang met gesloten ogen?

't Was mogelijk hier te blijven, flitste het plotseling door hem heen. Dit kon zijn stad worden... Dr. Grabe had hem volledig asiël, nog wel als zijn zoon, aangeboden. Mr. Weitzman kende zijn besluit nog niet, hij kon nog... veranderen...

Plotseling schokte hij op en huiverde. Die klokken... zo schoon waren de klokken voor de Amsterdammer geweest in de stad, die hij zijn eigen stad had gewaand. Zó schoon, even schoon als deze en even vertrouwd.

"Hoor je ze, Saar, daar zingen ze weer." Maar die klanken waren uit zijn ziel gescheurd; zijn eigen vertrouwde stad had hem uitgespuwd en overgeleverd.

Zo was het van oudsher in duizenden steden gegaan... zo zou het weer in duizenden steden gebeuren. Uit de Jodenzielen zouden de klanken van alle klokken en zou alle vertrouwen worden weggerukt...

Als in een visioen zag hij ook in deze schone, blanke stad de gebrandmerkten uit hun huizen vluchten, langs de straten jachten en uitgedreven worden, zoals zijn grootvader uit Kiew, zijn grootvader uit Warschau en zijn vader en hij uit Amsterdam waren verdreven en aan de verdelging prijsgegeven.

De tranen stroomden over zijn wangen. Hij voelde een onzienlijke kracht, die dit alles richtte. Waar... waar kwam die geest vandaan, die hen allen wegbles als kaf? Uit alle hollen en gaten van een armelijk bestaan en uit rijkte, welvarende woonsteden over de ganse aardbodem.

De klokken zwegen en hij kwam met een schok tot zichzelf. Zijn nieuwe kamergenoot zou misschien aankomen zijn. Hij was hem toegewezen als een makker, een hulp en een steun. De stakker was nog maar pas door de kilometer kreupelhout gekropen. Tastend, besmeurd en in dodelijke angst...

Op een drafje daalde hij de weg af naar 't huis van Dr. Grabe. Voorzichtig ontsloot hij de deur en deed hem behoedzaam achter zich dicht. Onhoorbaar liep hij de trap op.

In zijn kamer keerde een slanke figuur zich van het venster af en trad op hem toe.

Amos stak zijn hand uit: "Welkom hier, je bent behouden. Ik... hoop dat ik je helpen kan met het een en ander..."

"Mij... mij kan niemand helpen," zei de jongen met een schuwe blik, "ik ben een kind van het gevloekte volk en... dat ben jij ook..."

Na de nederlaag van Hitler-Duitsland bleek weldra dat miljoenen Joden, uit alle delen van Europa op hopen gedreven, waren verkromd en uitge-roeid. Van talrijke families was niemand, een paar,

of maar één lid aan de dood ontkomen. Vele jeugdigen wisten zelfs hun plaats van herkomst niet.

Voor de tallozen die ontredderd en overspannen uit hun schuilplaatsen opdoken of te elfder ure ziek en uitgehongerd uit de kampen werden bevrijd, bleek in het uitgebrande Duitsland en de ontwrichte buurlanden geen kans op het vinden van een plaatsje. Honderdduizenden bevolkten de kelders onder de puinhopen of de verlaten bunkers en de schuilkelders. Waar nog enige samenhang met de familie werd teruggevonden, zoals in Nederland, België en Frankrijk, waren de eertijds door hen bewoonde huizen reeds jaren door anderen bezet en was er van de bezittingen weinig of niets overgebleven.

Na de eerste verbijstering realiseerden velen zich, nog familie of vrienden in Palestina te hebben. Het was begrijpelijk dat men van Palestina uit, aan zoveel mogelijk volksgenoten onderdak wilde verschaffen.

Het overbrengen van de tienduizenden kon evenwel slechts langzaam geschieden. Alles wat op de wereld aan mensen en materiaal voorhanden was geweest, was ondergeschikt gemaakt aan de oorlogsvoorzieningen. Er waren geen schepen, geen brandstof, olie noch benzine voor de drijfkracht van de machines, er was geen voedsel, er waren geen kleren, zodat het lang duurde voor er met een transport van enige omvang kon worden begonnen.

Er werden onvolwaardige schepen gecharterd en in allerlei noodvoorzieningen getroffen. De scheepjes en boten werden, zwaar overbelast, aan de golven toevertrouwd. De verzakte en psychisch geschokte vluchtelingen klonterden op elkaar, om zich, voor het merendeel onbewust, naar de voor hen enig mogelijke redding te laten drijven.

Wat was Palestina voor velen? Niets! Met lijf en ziel aan het gastland gebonden, zonder besef van ongewenst te zijn, hadden ze eerder een afschuw van hun stamland dan een gevoel van opluchting, dat ze een eigen thuis werden binnengeleid. De tragische geschiedenis van de omzwervingen van Israël, de onderdrukking in Egypte, de verguizing onder Rome, de pogroms en de moorden in Polen, Rusland, de Baltische landen en West-Duitsland, zelden hun niets.

Ze hadden ergens een plekje gehad, waar ze in kleine binnenkamers, in nauwe verbondenheid met verwanten, Seideravond vierden en hun kleine genoegens hadden gekend. Dat plekje leek hun, na de uitgestane angsten, de hemel en dat plekje wensten ze terug.

Hoe konden ze liefde voor en vertrouwen hebben in een vreemd, warm land, waarvan ze alleen maar met platonische gevoelens in de talmoeed hadden gelezen? Waarop ze hun gebeden hadden gericht, als op een ver versliet, waarin ze al lang niet meer geloofden. 't Was niet meer dan een traditie, het onderhouden van een oude vorm, die hen knus bij elkaar bracht. Maar een doorleven van een, aan God gewijde, trouwe dienst was het voor velen niet meer.

(Wordt vervolgd.)

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Calvinist-Contact
Box 312, Station B,
Hamilton, Ont.

With thankfulness to our Lord we are happy to announce the birth of a daughter

ROSEMARIE ANN DE JONG

Born on May 5th, 1967.

A sister for: Gregory and Jacqueline.

Mr. & Mrs. Fred de Jong.

4516 - 35th Ave. S.W.

Calgary, Alta.

1917 — 1967

The Lord willing, on May 24th, hope to celebrate the 50th wedding anniversary of our dear parents and grandparents

SJOERD G. FLAMELING
and
NETTIE VAN DER MEULEN

Their thankful children:

Stoney Creek, Ont.:
Schelte and Tiny FlameLING.
St. Ann's, Ont.:
Type and Jans FlameLING.
Fenwick, Ont.:
Marijke and Gerrit VandeKamer.
and grandchildren.
45 Pelham Rd. N.,
Fonthill, Ont.

Met dank aan God herdachten wij op 20 mei 1967 met onze geliefde ouders en grootouders

JURJEN HOGEVEEN
en
SIETSKA HOGEVEEN—ZANDBERGEN

de dag dat zij 45 jaar geleden in het huwelijk werden verbonden.

Het is onze wens en bede dat God hun nog vele jaren voor elkaar en voor ons mag sparen.

Hun dankbare kinderen:

Jarvis:
Andy & Pat Hogeveen.
Brantford:
Grace & Ron Koornstra.
Brantford:
Ann & Melvin Werkman.
Brantford:
Peter & Tilly Hogeveen.
Leeuwarden, Holland:
Sietske & Homme Wolthuisen.
R.R. 4, Simcoe:
Andy & Dinie Hogeveen.
Wilsonville:
Frances & Ted Douwes.
Hamilton:
Chuck & Alice Hogeveen.
R.R. 4, Simcoe:
Shirley & Ibe Bergsma.
Waterdown:
Sylvia & Ted Visser.
Palermo:
Toby & Sally Hogeveen.
en 43 kleinkinderen.
Jarvis, Ont.

ANGELA JOHANNA

Parents — Klaas and Ann Siebring (nee Huisman).

A sister for Joy Hermien Jenny Grace-Ann Marliz Elna Anita Albert Kathleen.

May 12, 1967.

Box 119, Kilmalu Road,
Cobble Hill, B.C.

With great joy and gratitude, we announce that God has entrusted to our care our second child, a son whom we named

CHRISTOPHER MARC

A brother for Ricky.

May 17, 1967.

Marc & Dorothy Strooboscher,
nee Van Marrum.
Dunnville, Ont.

With gratitude to God and great joy we are happy to announce the birth of our second child

ROGER

A brother for Andrew.

Louie & Jane Regnerus,
nee Westerhuis.
May 20, 1967.
42 Herkimer St.,
Hamilton, Ont.

With much happiness in our hearts we would like to announce the birth of a sweet daughter

CONNY MARLENE

on Mother's Day, May 14, 1967.

Weight 6 lbs. 15 oz.

A sister for Renée Darlene.
Ralph and Corry Dykstra.
Group I, Box 13,
Fruitland, Ont.

Mr. A. De Beer is happy to announce the engagement of his youngest daughter,

FRANCES
to
PETER M. JONKER Jr.
Brampton, Ont.

Mr. and Mrs. Andrew Post, Carlisle, Ont. are happy to announce the engagement of their daughter

RITA
to
Mr. DALE RALPH GIBSON
on May 13th, 1967.

Mrs. Anne Bosma is pleased to announce the wedding of her daughter

EVELYN
to
Mr. PETER BERGMAN
son of Mr. and Mrs. J. Bergman of St. Catharines, on June 10th, 1967, at 5 p.m. in the Mount Hamilton Chr. Ref. Church.
Rev. H. Mennega officiating.
672 West 5th St.,
Hamilton, Ont.

Op 24 mei mochten wij met onze geliefde ouders en grootouders

MAARTEN MOSTERT
en
CORNELIA MOSTERT—VAN DEN BERG

hun 45-jarige echtvereniging gedenken.

Dat God hen nog vele jaren voor elkaar en voor ons allen mag sparen.

Peter Vogel,
Maria Vogel—Mostert.
Eliza Mostert,
Gay Mostert—Zandstra.
Frank Zegers,
Minnie Zegers—Mostert.
Martin Mostert,
Jessie Mostert—Zandstra.
Dirk Mostert,
Pat Mostert—Bootsma.
Cor Mostert,
Carol Mostert—Holkema.
en 25 kleinkinderen.
R.R. 2, Newcastle, Ont.

1927 — 1967

The Lord willing, we hope to celebrate with our dear parents and grandparents their 40th wedding anniversary on May 25, 1967.

SIMON DYK
and
IDA DYK—MOS

Galt, Ont.:
Frances & Bert Dekker.
Yvonne - Bentley.
Clinton, Ont.:
Corry & Bert Haverkamp.
Agnes - Edith - Judy - Ralph.
Galt, Ont.:
Dick & Ekka Dyk.
Simon - Edward - Andrew.
Port Dover, Ont.:
Theresa & Art Morbrook.
Robert - Lisa - Pauline.
18 Huron St.,
Galt, Ont.

On June 2, 1967, the Lord willing, our parents and grandparents

JOHN DE GRAAF
and
ANN DE GRAAF—BOUMA

hope to celebrate their 40th wedding anniversary.

Our prayer is that God may spare them and give them many more years with us.

Their children:
Jerry - Gertrude Leendertse, Scotland.
Kurt — Jean de Graaf, Mt. Pleasant.
Bill - Minca Zuidema, Burlington.
Jerry - Alice de Graaf, Hagersville.
and 15 grandchildren.
R.R. # 1,
Mt. Pleasant, Ont.

On May 26, 1967, D.V. we hope to celebrate with our dear parents and grandparents

GEORGE TJOELKER
and
GERRITJE TJOELKER—PEL

their 35th wedding anniversary.

It is our wish that God may bless them and keep them for many years to come.

Chapleau, Ont.:
Henk & Margaret Tjoelker,
Sonya and Teresa.
Aurora, Ont.:
Simon and Linda Bootsma,
Clarence, George and Ronald.
Port Credit, Ont.:
John & Henny Tjoelker, Hetty.
Aurora, Ont.:
Frank and Frieda Engelage,
Frank, Linda and Anita.
Georgetown, Ont.:
Henk and Alice Keen,
Geraldine and Joanne.
Bowmanville, Ont.:
Mike and Faye Tjoelker.
Newmarket, Ont.:
Richard, nee Kosters.
Trudy.
359 Simcoe Street,
Newmarket, Ont.

On June 2, 1967, the Lord willing, we hope to commemorate the occasion of the 35th wedding anniversary of our parents and grandparents

JELLE DYKSTRA
and
WIETSKA DYKSTRA—ZYLSTRA

We pray that God may yet grant them many happy years in health and love together.

Their grateful children:
Nick and Frances Dykstra, nee Burman.
Alice, Charles, Richard, Bridgenorth, Ontario.
Bill and Ginny Dykstra, nee Kosters.
Grand Rapids, Michigan.
Hessel.
Rennie.
Jane.
R.R. # 1, Bloomfield, Ontario.

On Friday, June 2, the Lord willing, we hope to celebrate with our parents

PETER GLASBERGEN
and
GEERTJE GLASBERGEN, nee RAVENSBERGEN

their twenty-fifth wedding anniversary.

Their thankful children:
Garry and Helen.
John and Harmke.
Peter.
Mary and John.
Andy.
Paul.
Jane.
R.R. 1, Fenwick, Ontario.

On Sunday, 14 May, 1967, our Lord in His great wisdom suddenly took unto Himself our dear friend

ELLY VAN HOVE,
at the age of 18 years.

We express our sincere Christian sympathy and pray that our Heavenly Father will comfort the bereaved parents, family, and friends.

"God is our refuge and strength." - Ps. 46:1a.

The Junior and Senior Young People's Societies of the New Westminster Christian Reformed Church, British Columbia.

Onze hemelse Vader nam toch nog onverwachts op maandag 15 mei 1967 tot Zich onze lieve moeder en grootmoeder

ELISABETH LAGERWEIJ,
geboren SMIT,
sinds 2 oktober 1942 weduwe van Andries Dirk Lagerwoij, op de leeftijd van 83 jaar.

Whitby, Ont.:
Rev. and Mrs. J. VanHarmelen.
St. Thomas, Ont.:
Rev. and Mrs. A. Beukema.
Big Rapids (Mich.):
Rev. and Mrs. J. Van Til.
Grand Rapids (Mich.):
Mr. and Mrs. C. VanHarmelen.
Whitby, Ont.:
Mr. A. D. VanHarmelen,
en zes achterkleinkinderen.
78 Applewood Ave.,
R.R. # 2, Whitby, Ont.

De Vrouwenveren. "Maria en Martha" van de Hebron Christian Reformed Church of Oshawa beuigt langs deze weg haar diep meeleven met haar lid Mrs. J. VanHarmelen bij het overlijden van haar moeder

Mrs. E. LAGERWEIJ.
"Zalig zij de doden die in de Here sterven."

On June 2, 1967, the Lord willing, we hope to celebrate with our parents and grandparents

GERBEN TOLSMA
and
REINTJE TOLSMA—AGEMA

their 35th wedding anniversary.

Their thankful children and grandchildren:
Goderich, Ont.:
Gerben and Betty Tolsma.
Joannie and Annette.
128 Maplewood Ave.,
Hamilton, Ont.

Gratefully and with thanksgiving to God we wish to announce the 30th wedding anniversary of our dear parents and grandparents

BARTELD POSTMA
and
JELTJE GEERTJE POSTMA—HAMSTRA

on May 27, 1967.

That the Lord may continue to bless them and spare them for each other and for us for many years to come.

Robert and Ann Walters, Brucefield.
Jerry and Winnie Hoytema, Cobourg.
Cornelius and Grace Greydanus, Clinton.
Harry and Marilyn Sjaarda, Wingham.
Minnie and Jerry (engaged).
Casey Postma.
Teena Postma.
and 9 grandchildren.
R.R. # 4,
Clinton, Ont.

1942 — 1967

On Friday, June 2, the Lord willing, we hope to celebrate with our parents

PETER GLASBERGEN
and
GEERTJE GLASBERGEN, nee RAVENSBERGEN

their twenty-fifth wedding anniversary.

Their thankful children:
Garry and Helen.
John and Harmke.
Peter.
Mary and John.
Andy.
Paul.
Jane.
R.R. 1, Fenwick, Ontario.

On June 2, 1967, the Lord willing, we hope to celebrate with our parents and grandparents

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Joannie and Annette.
128 Maplewood Ave.,
Hamilton, Ont.

Board and members of the Christian Choir "Rejoice in the Lord" extend their deepest sympathy to the family Van Spankeren in the passing away of their beloved husband and father

H. VAN SPANKEREN.

May the Lord comfort the bereaved family.

Toronto, Ont.

May 20, 1967.

PRIVATE FARM SALE

100 acre, 95 workable. Dairy or beef. Land has been tilled. Excellent water supply. Frame house, hydro and bathroom. Large barn. Very good location in S.W. Ontario. Close to Church and School. Christian Secondary School within driving distance. Possession date can be arranged before fall '67. Will sell reasonable for cash. Write in Dutch or English to No. 1964, P.O. Box 312, Stat. B, Hamilton, Ont.

I like to know your real address in B.C., Vancouver Island. I still live in Whitby, Ont., 1637 Charles Street. G. Oegema.

Wanted:

TWO GIRLS

to share furnished apartment with two same in central London. Low rent, good bus service. Phone or write Miss L. Dykstra, 714½ Maitland Street, London, 438-9267.

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DAIRY FARM

Holstein herd with 1450 lbs. quota daily. Gross milk cheque over \$30,000. Modern buildings, new machinery, power, phone, on Highway, 2 miles from town. Beautiful district. Very mild climate. School & Church 9 miles. Riverside and irrigation. Contact A. DeWit, R.R. 1, Chemainus, B.C. Phone 246-9448.

Gentleman wants

MALE TRAVELLING COMPANION

30-35 yrs. Leaving early fall for Barbados, British West Indies. Write to no. 1966, % Calvinist-Contact, P.O. Box 312, Stat. B, Hamilton, Ont.

Alleestaand man, 50 jaar, vraagt

HUISHOUDSTER

Nieuw huis in de country. Brieven onder no. 1965, % Calvinist-Contact, P.O. Box 312, Stat. B, Hamilton, Ont.

RIDERS WANTED

to Alberta, to share expenses. Leaving middle of June. Please contact Jim Winter, % Lloyd Baker, R.R. 4, Aylmer, Ont. Tel. 773-2521.

EXPO VISITORS

Lodging available in private home in Montreal. For information write No. 1963, % Calvinist-Contact, P.O. Box 312, Stat. B, Hamilton, Ont.

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Established high profitable business for 12 years. FIRST TIME FOR SALE. Turnover \$94,000 yearly and increasing. Located in residential EAST LONDON district. With a high potential for DUTCH products. NO COMPETITION. Room for expansion — easy parking.

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165 ACRES

Near Niagara Falls bordering on Queen Elizabeth Highway, 2 family home, new barn, 35 head registered Holsteins.

For other farms in the Niagara Peninsula, also available, call

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5 Mijl vanaf Jarvis aan Hwy. 3. Goed 8-kamer huis van alle gemakken voorzien.

Grote barn, alle nodige machine-riën. Meer dan 50 stuks Jersey vee. Lichte grond, geschikt voor alle gewassen. Vraagprijs \$48,000, \$15,000 down.

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100 Acres dairy farm, with separate broiler barn. Contract quota 16,581 broilers. Automatic feeders and drinkers. (Cattle and machinery optional.) Large brick 3-bedroom home. Two enclosed porches. 3-piece bath, furnace, hot water. Total price \$57,000, downpayment \$22,000. Write to no. 1961, % Calvinist-Contact, P.O. Box 312, Stat. B, Hamilton, Ont.

KENNISMAKING

Weduwnaar, 38 jaar, Christian Reformed, met 3 kinderen, zou graag langs deze weg in kennis komen met een vrouw en moeder voor de kinderen. Brieven onder no. 1960, % Calvinist-Contact, P.O. Box 312, Station B, Hamilton, Ont.

300 ACRE FARM

Buildings - 2-6 rooms bungalows almost new, 2 barns, milk parlor & house - 3 silos, 2 grain tanks - best growing land - close to expanding city. Stock & implements can also be purchased. Milk contract \$53,000 per yr.; 100 registered Holsteins and 65 young cattle. Price and down payment can be negotiated. Illness forces sale. — ALSO — if you are looking for a business or home in Sarnia or district, we do have them. Restaurant, Variety Store, Motels or Apartment Bldg. I would be pleased to help you in all of your Real Estate needs.

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Zoekt U iets in deze lijn schrijf of bel ons gerust. Wij hebben velen geholpen in het verleden en willen U ook in de toekomst met raad en daad bijstaan.

Daarom voor informatie schrijf of bel

Mr. of Mrs. Jan Wybenga

Box 73, BEACHVILLE, ONT.

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LIBERALISM IN SOUTH AFRICA

There is, as we have noted on an earlier occasion, a conflict of ideas in South Africa on race relations. Let it be noted that it is a conflict of *ideas*, not of *race*. The races there at the present time live at peace with one another but ideas on race are up in arms.

The leaders in the clash of ideas belong to the white race and the opposition is most articulate and frontal among 'Europeans'. However, advocates of both opposing standpoints can be found in large number among the non-whites as well. The clash of ideas, in other words, is no respecter of race. In the conviction of the writer, no one can understand South Africa unless he has at least a rudimentary grasp of this conflict.

The two opposing South African ideological camps are Liberalism and Christian Nationalism. They are openly pitted against each other in every phase of society. This does not mean that all persons there would want to identify themselves fully with one or the other, for many non-whites are not aware of the conflict, but it does mean that these camps act like two poles of a magnetic field between which there is constant tension. They are something like black and white in the color scheme: not everything is one or the other, for there is also gray; but without the mixture of black and white there would be no gray.

Liberalism and Christian Nationalism in South Africa are not mere ideas on politics and racial policy but are *comprehensive views of life* which function in human society as culture-forming ideals, as powerful dynamic movements which aim to hold or to get position and influence and thereby to steer the future course of the country and its institutions.

This article deals with Liberalism. It should be followed by a companion piece on Christian Nationalism. After we have described both, at least in outline, we can say a word of evaluation.

The term *liberalism* has no built-in meaning that gives it constancy. It may be no more than a love of liberty. It may also be a comprehensive view of life. It may be the latter while claiming to be only the former. It has many nuances and political and theological expressions. Obviously political Liberalism is not the same as theological Liberalism. One and the same person may espouse political Liberalism and reject its theological twin. (A blessing of inconsistency, one might say.) But if Liberalism is a total life view, then there is more than incidental likeness, more than a similarity in the sound of words, between Liberalism in statecraft and Liberalism in theology. An attempt to understand what underlies both kinds will be well worth the effort.

For an understanding of Liberalism as a world movement, *Liberalism: its Meaning and History* by J. Salwyn Schapiro is most helpful. He gives an analysis and history of the idea as well as many readings of classic humanists. Says Schapiro, "The fundamental postulate of liberalism has been the moral worth, the absolute value, and the essential dignity of the human personality. Every individual is therefore to be treated as an end in himself, not as a means to advance the interests of others" (p. 9). He quotes with approval the words of L. T. Hobhouse that Liberalism is "the belief that society can safely be founded on this self-directing power of personality."

In Schapiro's view, Liberalism wages unceasing war against privilege, whether that of birth, wealth, race, creed or sex as an artificial hindrance to individual development. No government is legitimate unless it rests on the consent of the governed. In the pursuit of ideas all opinions, true and false, should have freedom of expression. "The stress placed by liberalism on intellectual freedom derives from the conviction that man is essentially a rational creature.—What is known as rationalism endeavors, by using reason, to subject all matters, religious as well as non-religious, to critical inquiry — religion is an opinion to be tolerated like all other opinions; and a church is a private institution to be accepted like all other institutions" (pp. 11, 12).

In the preface, Schapiro says that the fundamental principles of Liberalism have remained everywhere the same. We shall not enter upon the truth of this claim for to investigate Liberalism everywhere would take us too far afield. Our concern here is whether the Liberalism found in South Africa is like that which Schapiro describes. Our orientation is upon non-theological liberalism.

Prof. H. G. Stoker, a South African Nationalist, says that it is. In his view Liberalism stresses primarily the relations between individuals in respect to the racial situation and favours racial integration and assimilation. It has mainly derived from the 19th century Liberalism in Europe (*Race Relations Journal*, July/Dec. 1957, 4).

Liberalism, as might be expected, is a naughty word among the Afrikaners. In *Die Kerkbode* of February 8, 1967, Dr. M. W. Retief avers that liberalism advocates the loosing of the ties that bind men e.g., to the church, to religion, to tradition and to love for one's country. Liberalism, he says, is less interested in man's reconciliation with God than with man's reconciliation with his fellows. Man, moreover must be reconciled with *all* his fellow men, regardless of the country, nation or race.

Is this a true picture of Liberalism in South Africa? Does South African Liberalism own an 18th century pedigree? Is it primarily centered on man and the world? For the answer we should consider the views of some of the most outspoken proponents of liberalism there. Fortunately one has ready access to these views in the many publications of the South African Institute on Race Relations (SAIRR). Of particular help in our inquiry after the meaning of liberalism in South Africa are *South African Native Policy and the Liberal Spirit* by Alfred Hoernlé (1939) and *Liberalism in South Africa* by Leo Marquard (1964).

Hoernlé wrote, "A 'liberal', if the words mean anything, is a lover of liberty. Unfortunately, not all lovers of liberty are 'liberal'. The world is full of individuals and groups who demand liberty for themselves, but deny it to other individuals and groups—deny it theoretically in stating their principles: deny it practically in applying their principles." Professor Hoernlé founded the South African Institute on Race Relations and for many years was its president. He was concerned, apparently, that one love liberty *as such*, not out of self interest or love for one's class or race, but out of love for all men without distinction. His spirit has done much to form the opinion of many whites, especially the English speaking, in South Africa on race.

In its statement of aims, SAIRR declares that the Institute seeks to advance inter-racial peace, harmony and co-operation in South Africa by seeking the truth in all inter-racial situations and making the truth known, whether it be popular with any government or party group. The Institute believes that problems can be solved by hard thinking, hard work, and goodwill, on the basis of fact found by dispassionate, objective scientific inquiry. In 1950 the Council of the Institute issued a declaration saying that it believed "that the goal of racial policy should be the attainment in due course of common citizenship by individuals of all races." Much of the material which the Institute publishes is invaluable for an understanding of the South African situation because of its information. The authors seem to have been fair in presenting their 'paper on fact'. But the addresses of the presidents and the briefs the Institute presents to government agencies are anything but impartial. Here the Institute is decidedly 'liberal'.

Among the books published by the Institute is the one by Leo Marquard on Liberalism in South Africa. As if to give an answer forthwith to our question about the connection between the Liberalism of South Africa with that in Europe of the 18th century in its classical form, Marquard writes, "We shall not be far wrong if we trace our own present-day conceptions of liberty to the eighteenth century and examine one great document in particular—the Declaration of the Rights of Man and of the Citizen." (p. 2). He then proceeds to fill over a page with excerpts from the Declaration of the French National Assembly in 1789.

For Marquard the vitally important thing about Liberalism is the freedom of the individual. This concept of individual freedom, he recognizes, is much older than the French Revolution, but the Revolution gave for all people a conscious programme. Although the economic and social circumstances in which liberty is applied may change according to era and country, the "fundamental concepts of individual liberty remain the same." The reason for the constancy of these concepts Marquard finds in the three fundamental beliefs of liberalism: (1) "Man is distinguishable from other creatures in that he has the gift of reason, and despite innumerable instances to the contrary, reason will in the long run prevail"; (2) "Liberals believe in the integrity and worth of every single individual"; (3) "The desire for freedom is innate in every human being and never dies."

It should be apparent upon a moment's reflection that these three 'fundamental beliefs' cannot be limited to any particular zone of life, such as that of politics and citizenship. They are fundamental beliefs of the *human heart*, convictions about the *nature of man*, articulations of a *comprehensive view of life*. They therefore cannot be hemmed in to one life zone, such as politics, nor in fact are they ever cabined off from human life in the family, in the church, in school, in labor and industry.

Therefore, although a clear distinction between political Liberalism and theological Liberalism must be kept constantly in mind, it only adds to the confusion to stress the distinction of liberalistic expressions without seeing the underlying unity. That unity is there because Liberalism, in Schapiro's words, is "an attitude of mind toward life and life's problems." The expressions of this attitude of mind differ according to the zone of life in which it finds expression, but the attitude is the same wherever it is found. It is that attitude, that fundamental belief, which Marquard describes first in general and then in its South African manifestation.

From his writings we are forced to conclude that the faith of liberalism is (1) *humanistic* in its faith in 'reason', in the inherent dignity of man and in the ability of man, on the basis of the 'facts', by hard work to attain the truth about the fundamental issues of life, its rejection of authoritarianism and in its view of the rule of law as the expression of the general will of man. It is (2) *individualistic* in its stress upon the freedom of the individual man and in its subordination of the state to the individual. It is, generally, (3) *integrationistic* in its application of these ideas to South Africa's racial problems. These assertions warrant documentation which we obtain from the writings of Marquard and others associated with SAIRR.

Humanism is a view of life that finds in man the "center, sanction and measure" of all things. It often appears in the garb of 'reason'. In Marquard it shows in his faith that reason, "will increasingly prevail in human affairs" (p. 10). Accordingly, "To a liberal, anti-semitism is partly a superstition based on old and discredited tales; but, more important, it is irrational because it disregards the individual

except as a part of his race or religion. Any act that discriminates against individuals or groups on grounds of race, or religion, or sex is irrational" (p. 10). It is irrational, we may conclude, because it does not do justice to the conviction that every human being, whoever he be, has the 'gift of reason'. 'Reason', moreover, constitutes his manhood.

Humanism often assumes the guise of a plea for the dignity of man. Denis E. Hurley, Archbishop of Durban and President of SAIRR, presented his 1966 Presidential address under the title, *Human Dignity and Race Relations*. In the course of this address he said, "In terms of real human values it is much more important to be human than to be this or that kind of human. Colour, race and culture are incidental differences. Being human is a value that transcends them all by an infinite distance." In his 1964 Presidential address Hurley had spoken of human dignity in words that betrayed a religious passion: "For of all man's treasured rights and attributes there is none more treasured than this: the quality of being human, the quality of being capable of rational thought and free choice and tender emotion: of being worthy of the death of God and the life of God. Human dignity—our most intimate and precious possession, present in every thought and emotion, impressed on every product of human effort, the last lingering beauty of a body broken by age or illness, the last lonely attribute of the man who stands on the gallows or faces the firing squad. The last and the most lasting—for it goes with his spirit into eternity."

For man to use his reason rightly and to express his true dignity in the Liberal view, he must have freedom. Only thus will his mind develop. Marquard states, "For the mind to develop fully it must have free play and develop its powers by enquiring, questioning, and finally by judgement based on its own experience. Only by giving it free play can people become fully developed individuals."

"If there is one thing that liberals, by the very nature of their beliefs, reject it is authoritarianism", Marquard continues. These bold words indicate why the liberal rejects Communism, Nazism and Nationalism, for all suffer from the same fault: they can tolerate no difference of opinion that would challenge the authority of those in control. A nagging question is: Can Liberalism really tolerate any absolute norm not inherent in man?

The liberal's stress on the individual is apparent in many writings. The works of Marquard and Hurley are peppered with appeals to the rights of the individual man. Typical is the statement of J. D. Rheinallt Jones in *At the Crossroads*, 1953, "In a Christian civilization supreme value is placed upon the spiritual aspect of human personality, and that it is the individual who must be freed to extend the boundaries which confine the human race."

It requires no straining of the imagination to realize that *individual*, because he is endowed with the gift of reason,—a view of man that puts the highest worth in every human which is given to men without exception—cannot tolerate any view which would place prime importance on the group or nation. *Therefore* Liberals in South Africa generally oppose dealing with persons as a *race* or according to the *tribe* or whatever their class. Each man must be judged on his own merits and on his merits alone!

The individualism of liberalism, strange as this at first may seem, is coupled to its internationalism. The national bounds break what should be whole: the one race of all free, rational human individuals. A peculiar result of liberalism's internationalism in South Africa is the appeal which liberals there make to the "conscience of the world". In an editorial, *the Rand Daily Mail*, a 'liberal' newspaper, said that South Africa has to choose between integration and a separation that might satisfy the conscience of mankind.

This then in brief is the Liberalism of South Africa. Our description is really too short, but it shows that it comes from the same bolt of cloth as the classic Liberalism of the French Revolution. It is more than a love of liberty. It is more than a concern for racial justice. It is a fundamental view of life that in the last analysis would bring all values to the bar of humanity. It is an attractive form of humanism.

Liberalism is one clearly distinguishable cultural force which is vying to shape the destiny of South Africa. When it scores a point, liberals around the world applaud. When it is pressed into a corner by the Nationalists, a storm of protests arises from lands 10,000 miles away.

There is also Christian Nationalism. It too is a cultural ideal, has a global life view and seeks mastery in the cultural development of South Africa. To it we next turn our attention.

Paul G. Schlotenboer

Richmond College Toronto

Christian Liberal Arts College Opening in Canada's Centennial Year

Dr. Paul B. Smith, Pastor of University in Hamilton and Victoria College in Toronto, but any resemblance between these and a predominantly Christian school, is purely imaginary.

"In the United States the list is almost endless — Gordon on the East Coast, Wheaton in the Midwest, Westmont on the West Coast, Bob Jones in the South, and scores of others. As a result, Canadians who have wanted their children educated in a Christian environment have to send them to the States. Most of them have gone, never to return. We lose some of the best of our professional personnel when they might have stayed with us if the schools had been available.

"Now, at last, it appears that we are on the verge of actually having an evangelical liberal arts college in Canada. It is to be called Richmond College and will be a sort of 'Canadian Wheaton', offering the Bachelor of Arts and Bachelor of Science degrees, while



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maintaining a sound emphasis on the absolute authority of the Bible. The professors will hold adequate degrees — Ph.D.'s for the most part — from recognized universities."

The following have been named

to important administrative posts in Richmond College:
Chancellor: John Wesley White D. Phil. (Oxon), President: E. S. McVety M.A., Vice President: S. H. Deeks Ph.D., Dean: W. R. H. White Ph.D.

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BRITISH COLUMBIA			ONTARIO		
Burns Lake—CFLD	1:00 p.m.	1400	Belleville—CJBQ	8:30 a.m.	800
Ft. St. John—CKNL	7:00 p.m.	970	Brantford—CKPC	10:15 p.m.	1380
Langley—CJJC	10:00 a.m.	850	Ft. Frances—CFOB	9:00 a.m.	800
Penticton—CKOK	9:30 p.m.	800	Ft. William—CJLX	9:00 a.m.	800
Pr. George—CKPG	6:30 p.m.	550	Hamilton—CHIQ	10:00 a.m.	1280
Pr. Rupert—CHTK	8:15 a.m.	560	Kingston—CKLC	10:05 a.m.	1380
Smithers—CFBV	1:00 p.m.	1230	London—CHLO	12:30 p.m.	680
Vancouver—CJOR	6:30 p.m.	600	Orillia—CFOR	9:30 a.m.	1570
Vancouver—CKLG	9:00 a.m.	730	Oshawa—CKLB	9:15 p.m.	1350
Vernon—CJIB	10:30 p.m.	940	Ottawa—CFRA	8:00 a.m.	560
MANITOBA			Owen Snd.—CFOS	6:00 p.m.	560
Altona—CFAM	9:30 a.m.	1290	Pembroke—CHOV	4:30 p.m.	1350
Steinbach—CHSM	9:30 a.m.	1250	Peterbor.—CHEX	10:30 p.m.	980
NOVA SCOTIA			Rich'd Hill—CFGM	10:30 a.m.	1310
Halifax—CJCH	9:00 a.m.	920	Sarnia—CHOK	8:30 a.m.	1070
Kentville—CKEN	7:05 p.m.	1350	St. Cathar.—CHSC	8:30 a.m.	1220
Middleton—CKAD	7:05 p.m.	1490	Stratford—CJCS	2:00 p.m.	1240
Windsor—CFAB	7:05 p.m.	1450	Toronto—CKPH	9:30 a.m.	1430
			Toronto—CKEY	8:30 a.m.	590
			QUEBEC		
			Montreal (Verdun)—		
			CKVL	8:30 a.m.	850
			SASKATCHEWAN		
			Regina—CJME	9:00 a.m.	1300



From the Mailbox

Christian Schools and Government

Dear Sir:

Our local school boards are being urged to contact local politicians in view of the anticipated provincial election. We are in general agreement that the cause of Christian Education should be made known to our political representatives.

Some seem not to agree on whether or not to strive for equality. They fear that if our Christian school would be dealt with on an equal basis with other schools, they would lose their freedom.

If this is so, then we better study the problem before proceeding any further. However, I do not believe that this freedom will be lost. I do not deny that the danger exists, but in my opinion it has nothing to do with equality. If equality results in loss of freedom, then there is something much more basically wrong.

We have, however, not to ask for money, but for justice based on principles. First of all we have to make clear that it is the parents' duty to educate their children. In fact they have to do this in the fear of the Lord, not in the fear of the government.

Our complex society has made it more or less necessary for the civil authorities to tax the people for financing education. But collecting does not give them the right to direct its use, other than making sure that all children receive their fair share; or rather, that all parents receive their fair share, so that in freedom they may have their children educated as a God-given task.

If we do not take these principles as our starting point we are deceiving ourselves, putting our Christian schools in an undisturbed little corner of society. When fear for loss of freedom guides us then we might well ask ourselves whether we are sacrificing to be left alone or that we really pay on the altar of the Lord.

When the right of parent-controlled schools is firmly established and the just division of tax money is a fact, then more parent-controlled schools will be erected, our own will grow from within and from without, and other sincere Christians might see their duty and take more interest in the schooling of their children. We have a message, not simply a need for money.

There is no place for negotiating on the basis of being left alone. Our government is wrong and that's what we have to tell them. Whether it will bring results or not. We may not limit our goal and let the government continue the present system. The boundary of responsibilities should be restored. While in the process of bringing this message we could negotiate, but let us keep our goal in mind.

D. Brinkman,
Bowmanville, Ont.

C.L.A.C.

It seems that our reply to Mr. Van Belle's letter in last week's issue has caused some misunderstanding.

When we wrote that the C.L.A.C. has not always properly explained our task, we only meant to say that the terms and language used are often a little deep. By using difficult language one runs the risk that his message is not fully understood. We are afraid that people do not always grasp the meaning of the message, because they do not comprehend the language.

When we said that the C.L.A.C. is almost exclusively organized by people who adhere to the "Wijdsbegeerte der Wetsidee", we did, of course, not mean to say that the C.L.A.C. does not have the Bible as its basis. Our readers should be aware that we do not have any doubt that the basis for the C.L.A.C. is the Word of God. We trust that any doubt on this point has been removed.

DEAD?

The voice at the head of the stairs shouted
And the hollow, loveless walls echoed
And echoed, and re-echoed
Until another voice took up the shout
And then another, and another, and another.
The foundations shook, bricks fell out of place.
Panels in the windows reflected reverberated images
Of startled, awe-struck faces:
Contortions, filled with the fear
Of those who for the first time
Walk in the dark, alone,
To the ragged cadence of
"Father is dead, Father is dead!"

Some had tears streaming down their cheeks
And some laughed a new laugh and wondered why they laughed.
Some danced naked, free from all encumbrances
And wondered why they had not done so long ago.
Some cried real tears which streamed down their cheeks
And filled their eyes already filled with fear,
Blinking wildly to the cadence of
"Father is dead, Father is dead."

One boy, chanting, stopped and asked,
"What is Father?"
Almost no one stopped chanting.
One who did whispered in his ear a wisdom,
"He's dead! He's dead! He never was alive!"
One, who thought he knew and had a duty to perform
Told about the dream he had had once on a time.
It was a good dream, very realistic, about a father.
But it was a child's dream, and had much of fantasy
And fairy tale; a child's image, small and weird.
Any father would have smiled indulgently
But sadly to have heard.
And the ragged chant went on.
And the walls of the orphanage echoed,
"He is dead! He is dead!"

I tried to stop them. I cried,
"He is not dead!" but who heard? Who listened?
I fisted my hands, dug my nails into my flesh.
I grasped my pack of letters from my Father
And threw it at them. They trampled them.
I tried to shout, but the words wouldn't come.
I stepped back into the shadows, completely subdued,
Lost for any means of communication.
All I could hear was,
"He is dead!"

A hand was laid on my shoulder.
A gentle sob, more like one catching his breath
Came from a figure clothed in a dazzling white robe.
The hand was scarred and worn and hard
But oh, so gentle. The voice spoke ever so softly,
"You see, my son, we have a Father."

The leaves and the smoke swirled up into the sky
And the senseless chant swept on,
"Our Father in Heaven,
Is dead, is dead, is dead."

Clarence Vredevoogd.

Commentary on "Dead?"

Upon receiving Mr. Vredevoogd's "poem" I showed it to some friends for comment. There were some good observations about wordy lines here and there, some (probably justified) disapproval of the cliché "dazzling white robe," but generally the complaints had to do with the prosiness of the "poem". And it seemed to me that my friends were prepared to give "Dead?" less of their attention simply because it didn't look and feel poetic enough. (Of course, that is a trap most of us fall into whenever we meet something unfamiliar, out of the general pattern — we refuse to take the necessary time to study it.)

In spite of my friends, "Dead?" contains many poetic elements: it works by suggestion (notice how it suggests the atmosphere of an old-fashioned Orphan Home), its overall rhythm is other than prosy (and notice how the sound supplements the sense already in the second and third line), and it is unified by the image of children, for the children in "Dead?" symbolize the grown-up but lost generation. But it is true that many individual lines are straight prose. Yet, it is important to see that for this "prose-poem" it is a necessity. The piece would not work without it.

There are two important observations to be made at this point. First, even the most primitive nations have poetry, but only quite advanced civilizations produce good prose. (Listen, sometime, to the amount of chanting and singsong in the speech of children; it isn't prosy at all, yet it is rich in meaning, imaginative, and the closest statement of their living, their beliefs (in dragons, talking flowers etc.), and their meaningful world. Grown-ups have called the child's world a mythical world (as if it were less real); in any case, when the "mythical" world goes its (poetic) language goes and becomes more and more prosy.

The second observation is this: primitive people will never deny that there is a god or gods. It would seem a most absurd, unnatural admission on their part. It takes an unprimitive, "grown-up" civilization to make the formal statement that God is dead.

Now, it is interesting to notice that much modern literature is a confused blending of prose and poetry. Poetry begins to look like prose and much prose takes on the imagery and rhythmic qualities of poetry (think of James Joyce, Faulkner and Laurence Durrell). There seem to be two contradictory elements at work in modern literature. Some of the very prosy works of poetry seem to say that it is now grown-up and no longer clad in the diapers of myth, religion and belief (all of which adds up to a statement of faith anyway). And some of our poetic prose seems to make an attempt in a new way to get beyond "traditional" myths, religions, and beliefs at the "real" origin of things. Instinctively even the most existentialistic, the most "God-is-Dead-artist" seems to feel that he has to be poetic (primitive to some extent) in his statement against Poetry (i.e. the simple language of simple belief). It's quite a mix-up. A hybrid language is developing. And ironically the language of belief (Poetry) is needed to make convincing statements of unbelief. (Remember how muddled and unconvincing the theological statements were in Time when God's death was under discussion?)

Be that as it may, "Dead?" needs the grown-up prose statements because it depicts a society that is too mature to think poetically (I really mean believably). At the same time "Dead?" is full of children's rhythms. Just read the final lines of each stanza out loud. Somehow the children of this age have to chant religiously that their Father is dead — only the poetic chant will convince others and themselves that they have something worth believing in.

Most of my comments may seem extraneous to the poem, but they really are not. To enjoy a work of art fully one should be aware to some degree of its set-up, its structure, for the structure flows out of the structure of the society in which it is born. And in "Dead?" the conflict between prosy and poetic language is evidence of a conflict in present-day society which goes much deeper than the surface of language.

F. W. Tammings.

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HIGHLIGHTS OF CANADIAN HISTORY

8

The Settlement of British Columbia

(Highlights of Canadian History
is a copyright series of ten stories,
prepared by Imperial Oil Limited,
and Canadian Scene, for Centen-
nial publication, and released ex-
clusively to the foreign language
press and radio of Canada.)

In British Columbia there was
no mass migration such as took
place in New Brunswick, Ontario,
or on the Red River. The first
white inhabitants were the fur
traders of the North West Com-
pany, who first crossed the Rocky
Mountains and established posts.
In what was then called "New
Caledonia".

Meanwhile, the situation in the
Oregon country had been changing
rapidly. During the 1830's, fol-
lowing the trail of explorers Lewis
and Clark, American settlers poured
into this area. The United States
government laid claim to all the
territory as far north as latitude
54°40'. This included all of what
is today British Columbia, and

gave rise to the slogan "Fifty-four
forty or fight". In 1846 the border
line between the United States,
and what was still known as New
Caledonia, was fixed at the 49th
parallel of latitude.

In 1849 the British government
ceded to the Hudson's Bay Com-
pany the whole of Vancouver Is-
land as a colony under a Govern-
or and Legislative Assembly to be
elected by settlers owning 20
acres of land. One of the condi-
tions was that the Company would
bring in British subjects as colo-
nists, but when Governor Douglas
was instructed in 1856 to call an
Assembly, only 40 people were
found to have the 20 acres that
entitled them to vote.

The discovery of gold on the
Fraser River in the 1850's com-
pletely changed the picture. Thou-
sands of prospectors flocked
through Victoria from California
and elsewhere. The gold rushes
of 1858-62 ended in the building
of a 500-mile long Cariboo Road,
which led to the mining country,
and was one of the supreme
achievements of Governor Doug-
las's administration. The full im-
pact of this spectacular rush of
adventurers fell, of course, on
Victoria. From a village of a few
hundred inhabitants in 1858, it
had grown so large by 1863 that
it was incorporated as a city.

The gold rush made it neces-
sary for Great Britain to estab-
lish civil government on the main-
land. In 1858 New Caledonia was
created a colony under the name
of British Columbia, with its ca-
pital at New Westminster. In
1866 the two colonies were merged
under the name of British Colum-
bia, but with its capital at Vic-
toria on Vancouver Island.

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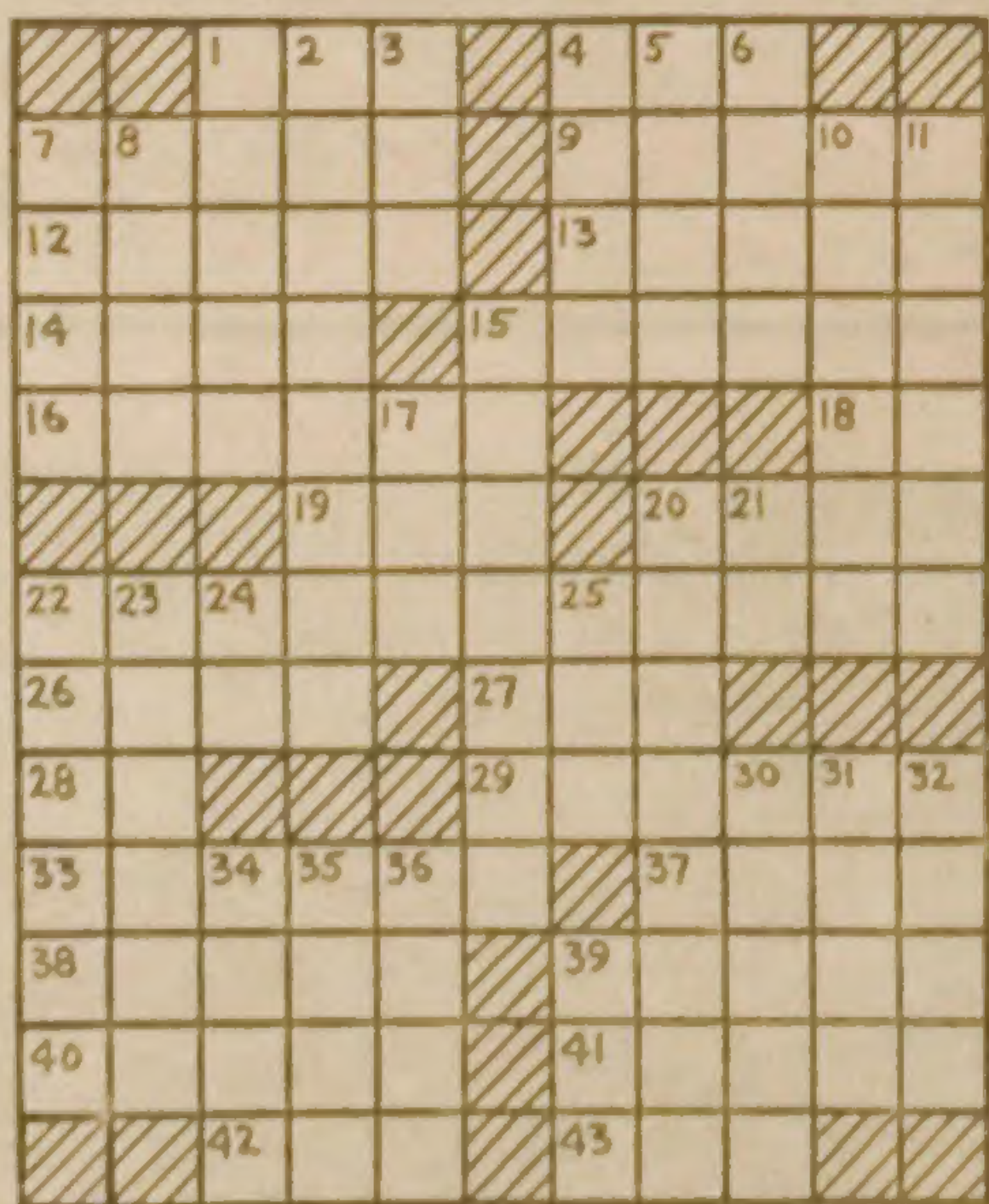
CROSS WORD PUZZLE

ACROSS

- Japanese dry measure
- Minced oath
- Entire
- Egyptian dancing girls
- Abacost
- Skid
- Knights
- Floral leaf
- enclosing a flower cluster
- Copper and zinc alloy
- Man's nickname
- Shoshonean
- Rodent
- Indentured
- Amphibi- an
- Bolivian export
- Behold!
- Seniors
- Overseas
- Man's name
- Farina- ceous
- Field
- Roman magistrate
- Miss Hiller
- Father
- Affix

DOWN

- Tempest
- German royal family
- Bullfight cry
- Pant
- Girl's name
- Send forth
- Examina- tion
- Medley
- Stick to
- Planted
- Per- fumed
- De- voured
- De- layed
- Current
- On fire
- Ex- amined
- Italian river
- Sesame
- Correct
- Skin
- Kill
- Plunder
- Bulging jar
- Voted "yes"
- Milkfish



SOLUTION to previous Cross Word Puzzle



Church Announcements

CHR. REF. CHURCH

Calls declined:

Peterborough, Ont., Rev. J. G. Groen of Kentville, N.S.

Brampton II, Ont., Rev. J. D. Hellinga of Trinity, St. Catharines, Ont.

CAN. REF. CHURCH

Call received:

London and Watford, Ont., Rev. J. Geertsema of Kantens, Gron., The Netherlands.

GRACE CHURCH
IN SCARBOROUGH
OPENS ITS DOORS

When in the fall of 1963 the First Christian Reformed Church of Toronto became too crowded to accommodate the rapidly growing church, two new congregations were instituted. The members in the east end of the city became members of the Grace Christian Reformed Church of Scarborough, and those to the north started the Willowdale Christian Reformed Church. Both congregations have met in rented halls of churches since that time, and it was not until last summer that plans for the building of two new churches were finalized. Scarborough was first, and early in the fall the building contract was let to Grain-ger Construction Company in Toronto. Unfortunate weather conditions delayed the completion of the building somewhat, but on May 17th, 1967 the dedication service for the new church building was held in the presence of many guests.

The modern church, which is located at 1580 McCowan Road (just north of the Channel 9 television station) was designed by Mr. B. DenRoed, who was praised by the Rev. J. Geuzebroek for his work. The minister also referred to the many gifts that had been received and to the fine spirit that was demonstrated by the many church members who have donated so much of their spare time in free labour.

Scarborough has reason to be happy with a fine church, which has some aspects that could well make it the centre of activities for the Christian Reformed Churches in southern Ontario. It has many large and bright meeting rooms, auditorium and kitchen, and the church is located on the Macdonald-Cartier Freeway.

CHURCH ORGAN

Due to acquisition of pipe organ, we are selling our HALLMAN CATHEDRAL ORGAN in almost new condition, with 2 dual type tone cabinets, 2 full manuals and concave pedalboard, presets, automatic pedal, and many features, suitable for church up to 700 seating. A real buy at \$3,250.00. Direct your inquiries to A. J. Hordyk, 3386 Regal Rd., Burlington, Ont.

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Zijne Excellentie de Edelachtbare Heer Roland Michener, Kanselier van de Orde van Canada, kondigt de vestiging van een Secretariaat voor de Orde aan.

Benoeming tot de Orde zal uitsluitend plaats vinden voor buitengewone verdiensten op elk gebied van streven in het Canadese leven. Elke organisatie of individu kan één of meer Canadese burgers voordragen voor benoeming tot de Orde. hetgeen moet worden ingediend met toepasselijk stavend materiaal, indien beschikbaar, aan:

De Secretaris-Generaal van de Orde van Canada
Gouvernementshuis
Ottawa.

Het ligt in het voornemen om de eerste benoemingen tot de Orde gedurende het Eeuwfeestjaar te doen plaats vinden.

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FEIKE ASMA

40 jaar organist

Op 27 mei a.s. zal in Nederland een herdenking plaats vinden van het feit, dat Feike Asma zijn 40-jarig jubileum als organist viert. In een folder heeft de toonkunstenaar Paul Chr. Van Westering iets over Feike Asma geschreven, waaraan wij het volgende ontleen:

"Op 22 mei 1927 werd Feike Asma, net 15 jaar oud, benoemd tot organist van de Gereformeerde Kerk te Den Helder.

Feike Asma was al vroeg gefascineerd door het levendige, intense muzikale spel van Jan Zwart, wiens leerling hij was. Al op 24 maart 1920 verving hij zijn leermeester bij een radio-orgelconcert, vanuit de Lutherse Kerk aan de Kloveniersburgwal te Amsterdam. Hij speelde toen o.a. de 1e Symphonie van Guilmant.

De invloed van Jan Zwart is vele jaren duidelijk aanwijsbaar geweest in het spel, de improvisaties en de uitgegeven koraalbewerkingen van Feike Asma. Evenals bij Zwart was voor Asma de inhoud van psalm of gezang minstens zo belangrijk als de melodie, hoezeer hij deze ook liefhad.

Want Asma treft zijn uitgebreide publiek niet slechts door zijn levendige voordracht, zijn registratiekunst en zijn, in onze tijd zeldzame liefde voor de melodie en het lyrische, hij weet ook wat hij speelt. Dat hij voor het jubileumconcert uit het oeuvre van Jan Zwart twee geboden koos, het "Onze Vader" en dat van David uit Psalm 51, doet vermoeden, dat Asma bij de terugblik op 40 jaar van zo succesvolle arbeid, ook het hoofd deemoedig wil buigen voor de Allerhoogste, die hem kracht geschonken heeft.

Als kerkorganist en tijdens vele speciale diensten, heeft hij de aanwezigen laten ZINGEN. Voor velen een onvergetelijke belevenis. Als concertorganist is hij na de dood van Jan Zwart in 1937 steeds meer naar voren gekomen.

Kort na de oorlog begonnen zijn concerten op het orgel van de Oude Kerk te Amsterdam, die hij tot de huidige restauratie, meer dan 25 jaar heeft voortgezet.

Hij is de enige organist in Nederland, misschien wel in Europa, die uitsluitend van zijn concerten leeft. Hij maakte tournees door Frankrijk, Canada en de Verenigde Staten. Een nieuwe Amerikaanse concertreis is in voorbereiding. Wegens zijn verdiensten voor de

HOGE BLOEDDRUK,

reum. opzwell., spatten, suikerziekte, struma, vall. ziekte, verkalk., verlam., zenuwontst. of reumatiek, zwakke maag of zenuwen, neusverkoudh., hooikoorts, overmogen, vetzucht en alle andere asep. ziekten bestrijd U meest succesvol met de alom bekende onschad. Florakruiden. Wanhoopt niet, doch meldt Uw ziekte en klachten aan ons.

Voor Canada uitsluitend volle kuren (9 mnd. a \$18,00 bij vooruitbetaling).

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Westersingel 40, Groningen, Ned.

Frans orgelmuziek kreeg hij een onderscheiding van de Parijse Academie voor Kunsten en Wetenschappen.

De laatste jaren kwam hij in nauw contact met Prof. Hendrik Andriessen, die hij als zijn tweede leermeester beschouwt. Overal oogste hij bewondering door o.a. de sublieme vertolkingen van de werken van Max Reger.

Na vele jaren organist te zijn geweest in de Hooglandse Kerk te Leiden en bijna 25 jaar in de Evangelisch Lutherse Kerk te Den Haag, werd Feike Asma op 1 oktober 1965 benoemd aan de Grote

Kerk te Maassluis, waar hij met open armen ontvangen werd, de "zingende gemeente" vond waar hij naar zocht, het orgel onder handen kreeg, dat door Jan Zwart eens als een "deftig orgel" werd beschreven, en waar hij nu luisterrijk zijn jubileum gaat vieren.

Er heeft zich voor dit jubileum een ere-comité gevormd, waaronder wij ook enkele namen aantreffen uit de U.S.A. en Canada, o.a. Renald J. Flesch, Wyckoff N.J.; G. Murray Hall, Burlington, Ont.; Rev. Anselm Llewellyn, Atchison, Kansas; G. De Lugt, Clarkson, Ont.; Dr. Charles Peaker, Toronto, Ont.; J. Schouten, Burnaby, B.C.; Prof. Seymour Swets, Grand Rapids, Mich.; Prof. Dr. H. O. R. van Tuyl van Serooskerke, Montevallia, Ala.; Fred. Vander Velde, Hamilton, Ont.

VROUWEN RUBRIEK

Redactrice: Mrs. A. Wagenaar
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CENTENNIAL PENNIES

You have likely run across them already, those shiny little coppers with a picture of a dove imprinted on it.

At first you stopped to admire them. You likely saved a few coins but after a while they got so plentiful that they just stayed in your wallet (at least for a little while).

And if you are one of the many women who save their pennies in a little "schoolbusje" then your Centennial pennies along with many other plain, old and new, coins helped to raise the sum of \$1211.— for the "Women's Fund for Chr. High School" District London.

This total for this spring only, may climb even higher because in

two different places the ladies had collected so many pennies and coins, that they possibly could not get it all counted before the spring meeting, which was held on May 1 in our Chr. High School in London.

Many Centennial dollars were also collected, with the "pride of our nation", a picture of the Parliament Buildings on them, along with centennial nickels, dimes and literally pounds of ordinary pennies.

All this money will make a very worthwhile contribution for Canada's Centennial, for this fund will later be used for Chr. Education to be given in the London District Chr. High School. And the instruction given there to the sons and daughters born to us in this great country, may well bring results till Canada is on its way towards its second Centennial.

TEACHERS WANTED

Haney Pitt Meadows Chr. School is in need of a

TEACHER

for Grade 1 (one).

Kindly send applications to the Principal, Mr. J. VanderVelde, Haney Pitt Meadows, Chr. School, 1st Ave. (N.), Haney, B.C.

Trinity Chr. School, Burlington is in need of

A TEACHER

for grades 3 & 4.

Kindly send applications to J. Visser, 650 Walkers Line, Burlington, Ont.

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The Immanuel School requires for the next school year

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Centennial Christian School, Terrace, B.C. requires a

TEACHER

for the intermediate grades.

For further information please write: Calvin Christian School Society, Box 317, Terrace, B.C.

The Sarnia Christian School invites the applications of

TEACHERS

for various grade levels.

Letters with full particulars are to be sent to the Principal, Miss R. Van Westenbrugge, 1722 Dell Ave., Sarnia, Ont.

Holland Marsh Christian School invites applications for the position of

TEACHERS

in the intermediate grades.

Apply to Mr. E. Baker, Principal, 89 Bolton Ave., Newmarket, Ont. Phone 895-2168 or school 775-8701 Bradford, Ont.

Calvin Christian School in Lacombe, Alberta urgently needs

TWO TEACHERS

for 1967-68. Basic salary for de-greed teacher is \$5,000.00.

Write W. Wildeboer, Prin., Box 434, Lacombe, Alberta, Canada.

The Immanuel Christian School, Aylmer, Ont. requires for Sept. '67

A TEACHER

for grade 1 and 2.

Please send your applications or inquiries to the Sec., J. Kaasstra, R.R. 2, Springfield, Ont. Phone 773-3848.

The Canadian Christian School of Smithers, B.C. is in need of

A TEACHER

for grade 3. Please send applications or inquiries to: The Secretary, H. Bakker, P.O. Box 2117, Smithers, B.C.

TORONTO, ONTARIO

Timothy Christian School in West Toronto will have

A VACANCY

in September.

State: Qualifications, experience, and grade preference. Write to: Mr. H. VandeBurg, Principal, Timothy Christian School, 28A Elmhurst Drive, Rexdale, Ontario.

The Thunder Bay Christian School will need, because of expansion

A TEACHER

for the primary grades for the 1967-68 school year. Our school serves the area of the University city of Port Arthur and Fort William. Please send applications or inquiries to the Secretary, Wm. Doppenberg, R.R. # 1, Fort William, Ont.

The Board of the John Knox Chr. School of Brampton is inviting applications from a qualified

GRADE 7 TEACHER

(preferably male)

for the school year 1967-68. The ten-room school is located in a fast growing town 20 miles West of Toronto.

Salaries are based on an attractive salary schedule, prepared by the present staff and board.

For further information Mr. H. A. VanderWindt, the principal may be contacted at the school.

Please send applications giving qualifications and references to the Secretary of the Board, G. W. Gerrits, 15 Fullamore Rd., Brampton, Ont.

Hamilton Calvin Christian School still has an opening for a

GRADE 3 TEACHER

for 1967/68.

Contact the Principal Mr. R. Klapwyk, Principal Calvin Christian School, Hamilton, Ont. (Phone 885-2045).

LETHBRIDGE, ALBERTA

The Immanuel Christian School still needs

TEACHERS

for grades 1, 3, 4 and 5.

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Nederland koopt 4500 nieuwe auto's per week!

Uit gegevens van het Centraal Planbureau blijkt dat men dit jaar een stijging bij de verkoop van nieuwe personenauto's mag verwachten t.o.v. het vorig jaar. 1966 bracht een belangrijke daling in de autoverkoop. Een en ander zeer sterk onder invloed van de verhoging van de omzetbelasting.

Aangezien ongeveer 80% van de afzet van personenauto's uit invoer afkomstig is had de tijdelijke daling van de autoverkoop in 1966 een nadelig gevolg voor de handelsbalans van 170 miljoen gulden. Vergeleken met vorig jaar verwacht men nu 25.000 auto's meer te verkopen. Dit jaar zou de afzet van nieuwe personenauto's ca. 235.000 stuks gaan bedragen, dat is ongeveer 4500 auto's per week!

The Brantford Christian School still needs for Sept. 1967

A TEACHER

for Grades 1 & 2.

Please send your application to Mr. J. Koolstra, Principal, 406 Marlboro St., Brantford, Ont.

The John Calvin Chr. School of Strathroy, Ont. will be in need of

A TEACHER

for one of the primary grades. Please send applications stating qualifications, experience and references to the Principal, Mr. G. Bonekamp, 306 Drury Lane, Strathroy, Ont.

The Timothy Christian School, Barrie, Ontario invites applicants for the position of

PRINCIPAL

starting Sept. '67 in its 4-room school.

Please send applications or inquiries to Mrs. J. Vandyke, 418 Codrington Street, Barrie. Phone 728-6035.

The St. Thomas Ebenezer Chr. School Soc. is still in need of

A TEACHER

for grade 1 & 2.

Please send applications or inquiries to Mr. J. Groeneweg (sec.), 98 Park Ave., St. Thomas, Ont.

CALVIN Christian Schools, Edmonton, Alta., need

TEACHERS

for grades 1 and 2 and junior high (language, business). Please write to Mr. H. Konynenbelt, Prin., Box 342, Edmonton, Alta. or phone collect to 403-479-4171 (aft.).

The Canadian Christian School of Jarvis needs

TEACHERS

for the school year 1967/68. Please send your application, stating qualifications and grade preference, to the Principal Mr. T. Bergama, R.R. 1, Jarvis, Ont. Tel. 587-2604.

Red Deer, Alberta

TWO TEACHERS

are needed by Sept. 4, 1967 or Red Deer will not be able to open its long awaited Christian School. Here is a challenge for two young people who have dedicated themselves to Christian Education.

Please contact G. Ouwens. 3935 - 38 Avenue, Red Deer, Alberta. Phone 346-6023.

News FROM THE PRAIRIES

Alberta finds itself in the throws of an election campaign until May 23rd. A record poll of 500,000 ballots is held possible. A total vote of this magnitude would tend to go against the government and result in a few upsets. Two new ridings have been created in the cities of Edmonton and Calgary, bringing the total number of seats to 65. During one of the last days of the Session, the only NDP member, Mr. Turcott, laid some impropriety charges against Premier E. C. Manning, Mr. E. W. Hinman and Hon. A. J. Hooke. The NDP leader Mr. Reimer, contesting the Edson seat, claims the winds of change are blowing a gale these days and asked how many seats he expects the NDP to pick up, he said: "You mean how many will the rest get. We won't be in opposition". The Conservative leader, lawyer Peter Lougheed, conducts a very strong campaign to take away the seat from Mr. Don Fleming, the Socred backbencher, who fought for government aid to Private Schools. He also seems convinced to become "Alberta's new Premier of the new Go-Go cabinet".

"Many Alberta students are being brainwashed into Socialist beliefs by left-wing and University Professors," claimed Art Davis (Socred candidate for Calgary Victoria Park), a statement which caused a storm of reaction by many University teachers. Another election upset is the incident at Cardston's Socred nomination meeting, where Liberals took out memberships with the Socred Party. It influenced the voting at the Socred nomination meeting, where Mr. Hinman was defeated. Entering the last phase of the election campaign, a heavier fireworks of charges may be expected towards the end.

Immigration to Alberta in the first quarter of 1967 has increased 80 per cent (2566) over the same period in 1966 (1,428). An Immigration officer attributed this to good employment prospects, and the satisfaction among Alberta immigrants being communicated to friends and relatives abroad. As more money for house mortgages will be offered by the banks, the housing shortage and tight money situation may soon be at an end. McCall Field, Calgary's Airport has been sold by the City to the Federal Government for over \$2.5 million. A new terminal building should be expected in five years. The CPA has been authorized to fly an additional daily trans-continental flight, and Calgary will be one of the new landing stops. This additional service to Calgary people was overdue for some time. As far back as the summer of 1965, Air Canada flights out of Calgary had an 87 per cent load factor, which meant that it was difficult for people to get seats when they needed them.

Also the economy of the Southern Part of Alberta, has maintained a healthy buoyancy during the past year. Total value of the wheat harvest in the area, south of the main line of the CPR was nearly \$100 million, nearly twice the long-term average in production and value. Another sign of a healthy industrial growth is a Taber-based industry, which started operations last fall as one of the biggest handlers of fresh-pack potatoes. The area also boasts an expanding vegetable oil processing industry. The cultural horizons of Southern Alberta are being expanded too, with the birth of the University of Lethbridge, Alberta's third University Campus. Talking about expansion, in Edmonton the 24-storey circular Chateau Lacombe C.P. Hotel was officially opened by Premier Manning, honoring Father

Lacombe after whom the \$9,000,000 structure was named. Father Lacombe persuaded the Blackfoot Indians to allow Canadian Pacific track to be laid across their Alberta lands in 1893. This made all the difference between the opening of the Canadian West and that of the American West.

A delayed winter blast dumped three feet of soggy snow on the Lethbridge area on April 27-29, on top of two feet of the previous week, almost doubling the record snowfall of 37.2 inches in 1922. The storm just starting at the time of calving has resulted in heavy cattle losses and spring planting will be critically delayed by at least two weeks. Schools were closed and church services cancelled. Many ranchers did not see their cattle for a week. "The snow's so deep and the ground's so muddy underneath it, you can't do a thing," one said. Military and civilian helicopters were buzzing through the area on mercy flights and haylift operations. Agriculture Minister J. J. Greene has promised immediate federal aid to the livestock industry of the hard-hit area. An estimated damage of \$8 million in cattle losses only is feared.

On April 8 Mr. Don Fleming, MLA for Calgary West, briefly attended the meeting of District 11, N.U.C.S. at the new Lacombe Town Christian School, reporting on the regulations to be fulfilled before the annual per-pupil grant of \$100 would be forthcoming. He analysed the different sources of opposition to the bill for government aid to Private Schools. Mr. M. B. Parlevliet was elected the new representative for the district. During the week of April 11-14, Rev. L. M. Tamminga held rallies in Lethbridge, Calgary, Lacombe and Edmonton, which were sponsored by the CAF and CLAC. Edmonton hopes to start in September 1967 with grade X of the

Senior High School. A budget of \$261,000 was proposed for the 1967-68 Christian School operations.

Saskatchewan. No new election is expected until the Liberal Party's membership goal of 30,000 has been reached, 25% more than the present number.

An article in the Canadian Magazine on Premier Thatcher was called by the Attorney General "Shameful, yellow journalism". Some statements I pass on here: "Ross Thatcher does not simply dislike Socialists, he Hates, hates, hates them". "To him, no trick is

too low for his arch-enemy, the Socialists".

Manitoba's Legislation approved, after Saskatchewan, to recognize French as a language of instruction for social studies. It is designed primarily for students proficient in oral French. In Winnipeg two congregations, one Anglican and the other R.C. are expected to approve the establishment of a church for joint use. This project was thought to make a great contribution to the ecumenical movement all across Canada.

May 11, 1967.

F.H.V.

"IN DE RECHTE STRAAT" VERSCHIJNT IN HET ENGELS ALS "ON THE ROAD TO DAMASCUS"

Het bekende Nederlandse blad "De rechte straat", dat ten doel heeft om voorlichting te geven op het gebied van de ontwikkeling van de R.K. kerk als wel om Rooms Katholieken te helpen indien zij aan het twijfelen raken aangaande hun kerk, verschijnt nu eveneens in de Engelse taal. Men wil voor een jaar het blad in het Engels uitgeven. Indien het in 1967 tenminste 3000 abonnees zal werven is men van plan met de verschijning van het blad voort te gaan. De abonnementsprijs voor Canada bedraagt \$2.25 en voor de U.S. \$2.— per jaar.

Indien men zich wil abonneren op "On the Road to Damascus" om hierdoor het doel van deze ver-

eniging te steunen, die, zoals bekend, voormalige R.K. geestelijken helpt, kan men zich in Canada richten tot "In de rechte straat Can. Afd.", Box 71, Brampton, Ont. en in de U.S. tot Mr. H. De Lugt, 815 Bates Street S.E., Grand Rapids 6, Mich.

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Voor elke nieuwe abonnee die U aanbrengt mag U een der volgende boeken kiezen:

RELIGIE ZONDER GOD, door prof. dr. K. Runia, dat een antwoord is op Robinson's "Eerlijk voor God". Dr. Runia is de bekende hoogleraar in de dogmatiek aan het Reformed Theological College te Geelong, Australië, die in Australië en Nieuw-Zeeland zich in de theologische wereld een uitstekende naam heeft verworven.

HET RAADSEL VAN ONS LEVEN, door prof. dr. J. H. Bavinck, 5e druk. Dit prachtige boekje van de zo bekende, vroegere zendingshoogleraar is een buitengewoon welkome leidraad voor het leven.

ZIJN ALLE GODSDIENSTEN GELIJK! door dr. J. Verkuyl. Dr. Verkuyl heeft vele jaren in Indonesië gearbeid en is zodoende bekend met de wereldgodsdiensten. Als zodanig is hij de juiste man om deze veelgehoorde vraag te beantwoorden met een duidelijk 'neen' en tegelijk te verwijzen naar het christelijk geloof als het allesomvattende antwoord.

HET DUIVELSEILAND. Een uitermate boeiend verhaal over de Franse straffkolonies geschreven door een ooggetuige genaamd Charles Pean.

LUTHERS WERKEN. De babylonische ballingschap der kerk; Brief aan Paus Leo X; De vrijheid van een christen.

De gemiddelde lezer heeft wel het een en ander over Luther gelezen, maar wie heeft ooit een van Luther's eigen geschriften gelezen? "Wie echter eenmaal door Luther is gegrepen," zegt Prof. Dr. J. T. Bakker, "komt niet gemakkelijk weer van hem los." Vooral niet wanneer men Luther's werken leest.

DE HUMOR VAN DE BIJBEL, door dr. Okke Jager (10e druk). Dit bekende boekje behoeft geen aanbeveling.

POLIKLINIEK VAN DE HEMEL, door P. Terlouw. Zuster Haayer vertelt over haar werk in een wereldstad, aan de zelfkant van de samenleving. Zij is een imponerende persoonlijkheid, een specialiste voor hopeloze gevallen. Haar belevenissen met allerlei 'markante' figuren vertelt zij met met een groot gevoel voor humor en een mild begripen.

ROME EN DE REFORMATIE, door A. S. Besseelaar en J. Spoelstra.

Meer dan eens komen we met Rooms Katholieken in aanraking, b.v. op het werk of gedurende de vakantie. Om ons bij een gesprek behulpzaam te zijn kan dit boekje goede diensten bewijzen. Hierin worden o.m. de volgende onderwerpen aangestipt: kerk en heilige schrift; woord en sacrament; alle mensen zondaars (erfzonde); Christus alleen; avondmaal en mis; het celibaat; het vagevuur; enz.

BESLAGEN VENSTERS (2e druk), door ds. H. Veldkamp. Dit boekje is "een rustig gesprek over onze gebedsmoeilijkheden," aldus ds. Guillaume in C.C. "Ik ken geen ander boek dat zo op de praktijk van ons bidden ingaat," zo voegt de pastor van Edmonton er aan toe.

DE PINKSTERBEWEGING EN DE BIJBEL, door ds. A. G. Kornet.

Er wordt de laatste tijd in onze kringen meermalen over de Pinksterbeweging gesproken en geschreven. Het boekje van ds. Kornet is een betrouwbare gids, dat o.m. inlichtingen verstrekt over de geestesdoop, de tongetaal, ziekte en genezing, het duizendjarig rijk, enz.

DOKTER ONDER DE REBELLEN, door Helen Roseveare. Dokter Helen Roseveare is een vrouwelijke arts die jarenlang in de Kongo heeft gewerkt. Tijdens de acties van de Kongolese rebellen zette zij haar werk voort ondanks levensgevaar, dreiging van aanranding en bruto geweld. Haar belevenissen in deze dagen van dramatische spanningen legde zij vast in een dagboek.

DE WELEERWAARDE HEER, door ds. M. E. Voila.

De bekende schrijver, wijlen ds. P. D. Kuiper, beschikte over de gave om op een humoristische manier predikanten en gemeentelieden te 'fotograferen'. Evenals "Peper en Zout" getuigt ook dit boekje van zijn schrijverstalent.

MOEILIJKE KINDEREN (derde druk). In dit pakkende en populair geschreven boekje worden achter-eenvolgens de volgende onderwerpen besproken: Lastige types onder normale kinderen (P. W. J. Steinz); Koppige kinderen (Prof. Dr. A. Kuypers); Het jaloezie kind (Dr. J. v. d. Spek); Het angstige kind (P. v. Duyvendijk); Mijn kind wil niet eten (Dr. H. J. Eykman); Straffen? Hoe wel? Hoe niet? (Prof. Dr. J. H. Gunning Wzn.).

Omdat wij tegenwoordig extra pagina's geven in de Engelse taal, zijn voor het aanbrengen van nieuwe abonnees nu ook Engelse boeken verkrijgbaar.

Voor elke nieuwe abonnee:

THE FLOOD, by Alfred M. Rehwinkel. This "one evening condensed book" deals with scientific and Biblical answers to earth's greatest upheaval, the flood.

THE FLASHLIGHT, by Jean G. Fisher. A little booklet, but a great story. Tom Perkins comes into conflict with his own conscience. He experiences a difficult time to find the right attitude. A fine story for children from 8-11 years old.

THE GUN, by John Vriesinga. An exciting story of the experiences of three boys, and a gun. Boys, and girls too, of 8-11 years of age, will enjoy it tremendously.

A MARTYR OF THE CATACOMBS. An emotion stirring chronical of the persecution and triumphs of first century Christians.

AMAZON MOON, by Rosemary Cunningham. Deep and practical spiritual lessons drawn from thrilling accounts in the deep Jungles.

WHEN THE BAMBOO SINGS. By experienced Missionary Douglas C. Percy, a true life story of a young African and his love for a maid of another tribe.

JOHN THE BAPTIST, by Dr. F. B. Meyer.

Voor twee abonnees:

Dutch
DE LEGE PLAATS, door Annie Oosterbroek-Dutschun. (Derde druk.) Een mooie roman van een bekende Nederlandse schrijfster. English

BUT NOT FORSAKEN, by Helen Good Brenneman. An unforgettable story based on the author's experience in Grounau, Germany, following World War II, and on the accounts of the refugees who made the long, arduous trek to the refugee camp there.

STRAIGHT DOWN A CROOKED LANE, by Francena H. Arnold. Teenage marriage, a growing problem in this modern era, is the theme of this book of the well-known author who also wrote Not my will.

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